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FOUR LITTLE-KNOWN *KHĀKHARĀ* TEMPLES OF ORISSA

By Debala Mitra

Introduction

Though the *khākharā-muṇḍi* (Pls. XII B and C and XIII) is a very common decorative motif on Orissan temples of both the *Rekha* and *Piḍā* Orders, *khākharā* temples are rather rare[1] in Orissa. In the temple-town of Bhubaneswar there are now only five specimens: (1) the Vaitāl Deul (Pl. VI A), (2) the Gaurī temple (Pl. III B), (3) and (4) the Gopālinī (also known as Bhubaneśvarī) and Sāvitrī shrines (Pl. VIII), respectively on the north and south sides of the Liṅgarāja temple and (5) a miniature shrine[2] (Pl. IX A) on the terrace in front of the Muktesvara temple. Of the other known specimens, mention may be made of a small but elegantly carved temple called the Durgā temple[3] (Pl. VI B) on the bank of the Mahanadi near Baideswar (District Cuttack), very near the Siṁhanātha temple in the bed of the Mahanadi, and two temples (Pls. IX B and X A) at Ranipur-Jharial (District Bolangir). The larger of the latter was referred to by J. D. Beglar.[4]

The name *khākharā*, given by the Orissan *śilpin* to this type, is due to the faint resemblance of the barrel-vaulted elongated roof of its temples with a variety of pumpkin-gourd, called *kakhāru* in Oriya. The particular variety is known as *vaitā-kakhāru* (*kakhāru* having the shape of a *vaitā*, Sanskrit *vahitra*, boat) in the Puri District and *vaitālu* or *vaitāla*, a shortened form of *vaitā-kakhāru*, in the Mayurbhanj and Balasore Districts. The second appellation is no doubt at the root of the nomenclature of the Vaitāl Deul.

The form of the roof of the *khākharā* temples is a modified survival of the primitive halls with a semi-cylindrical roof resting on a framework of timber[5] or bent split bamboos (in the case of a thatched roof) and having a gable or hemispherical end at either side and a ridge along the crest-line. Representations of such structures occur profusely in the early reliefs including those of Bharhut (District Satna, Madhya Pradesh), Sanchi (District Raisen, Madhya Pradesh) and Udayagiri (near Bhubaneswar, Orissa), a few of which are illustrated here. Plate I A is a relief on the railing of the Great Stūpa of Bharhut, dating from the second century B.C. It is a double-storeyed pillared pavilion without walls, the ground-floor containing the sacred promenade of Buddha. The upper storey with a balcony edged by a railing is also a pillared hall, its semi-cylindrical roof having the ridge line breaking out into a row of finials. The essential resemblance

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[1] This may be due partially to imperfect exploration. The possibility of the construction of many, though no longer extant, cannot be entirely ruled out in view of the finds of a large number of groups of Sapta-Mātṛikās (as in the Vaitāl), sometimes in the company of Vīrabhadra and Gaṇeśa, throughout the State.

[2] N. K. Bose, *Canons of Orissan Architecture* (Calcutta, 1932), plate facing p. 78.

[3] *J.A.S.B.*, VII, 1838, p. 828 and Pl. XI.

[4] A. Cunningham, *Arch. Surv. Ind. Rep.*, XIII (Calcutta, 1882), p. 130; N. K. Bose, 'Urishyār kayekṭi akhyāta mandir', *Pravāsī*, 1347 (B.S.), pp. 61f.

[5] The apsidal *chaitya-gṛiha* of Bhaja, which yet preserves the timberwork of the second century B.C., is a model example of how the construction of the framework below the ceiling of such structures was effected.

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between this form and the Pallava rock-cut Bhīma-ratha of Mahabalipuram (District Chingleput), notwithstanding the latter's having walls (Pl. I B), is too obvious. This form was also used in living rooms. Thus Plate II A illustrates a double-storeyed structure with a vaulted roof of this category from the Rāṇī-gumphā on the Udayagiri (District Puri). Such oblong structures were found eminently convenient for gateways as well even in the early age. This accounts for their profuse use not only in the pre-Christian reliefs of Sanchi (Pl. II B) and Bharhut, where royal processions were often seen emerging out of such structures, but also in the paintings of the fifth century from Ajanta. This type of gateway, however, received its most elaborate treatment in the soaring *gopuram* of South India.

Thus, in spite of its limited use, there is no basis to think that the *khākharā* temples of Bhubaneswar are South Indian in inspiration, as both, along with other regional manifestations, had a common parentage. The Order has a definite place in Orissan architecture and cannot be regarded as exotic. In the *Bhuvanapradīpa*,[1] an Orissan treatise on architecture, edited by N. K. Bose, the measurements and specifications of three different varieties of this kind of temples are given. These are Draviḍā, Baḍabhi[2] and Kosoli, evidently named after Drāviḍa (South India), Valabhī (the country around the ancient capital Valabhī, modern Vala, District Bhavnagar in Kathiawad peninsula) and Kosala (parts of western Orissa and eastern Madhya Pradesh). Baḍabhi at least had no geographical significance originally and it was a common name for a particular type of roof (namely, semi-cylindrical roof resting on a framework of curved rafters), whence it came to denote a class of temples with this type of roof.[3]

These temples are invariably oblong on plan. Their shape is conditioned by this oblong formation which is continued throughout the elevation. One of the larger sides has the door facing the deity placed against the opposite wall. The shorter sides of the *mastaka-khākharā* have generally representations of the façades of the upper portion of the barrel-vaulted *chaitya*-hall.

It is remarkable that all these temples,[4] as also the ones described below, are dedicated to some form or the other of Śakti. The available evidence thus indicates that temples of this Order in Orissa belonged to the Śākta cult,[5] though the converse is not true, for Śakti is also seen enshrined in temples of other Orders, e.g. the *Rekha* temples of Mohinī and Chitrakāriṇī at Bhubaneswar.

Among the four temples described in this paper, two, both in District Puri, are within a radius of 11 miles from the Sun Temple at Konarak, one located at the village of Chaurasi (Lat. 20° 3′; Long. 86° 7′) on the bank of the Prachi (9 miles north-east of Gop on the Pipli-Konarak road), already known as the find-spot of a copper-plate of Śivakara of the Bhauma dynasty

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[1] N. K. Bose, *op. cit.*, pp. 171–73.

[2] Baḍabhi also occurs in the list of the *Rekha* temples, *ibid.*, pp. 126 and 148.

[3] *See* Appendix B.

[4] The shrines at Ranipur-Jharial are, however, empty.

[5] Whether this is invariably true or not cannot be stated until all the available *khākharā* temples of Orissa are recorded. It may be noted in this connection that the miniature monolithic shrine in the Mathura Museum (p. 14) probably had an Anantaśāyin; here the oblong shape of the shrine was no doubt dictated by the elongated form of the deity. The same shape would be required when a group of deities, such as Sapta-Mātṛikās, was to be enshrined, as in the Vaitāl Deul. Cf. p. 1, n. 1, and Appendix B.

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of Orissa,[1] and the other at Beyalishbati (Lat. 19° 58′; Long. 86° 2′), 1½ miles south-east of Gop in the valley of the Kushabhadra. The third is situated at Kishorpur (Lat. 21° 43′; Long. 86° 53′) in District Mayurbhanj, while the fourth is at Shergarh (Lat. 20° 26′; Long. 86° 50′) in District Balasore.

VĀRĀHĪ TEMPLE, CHAURASI

The neglected temple (Pls. III A and IV A) of Chaurasi, called the Vārāhī, though of moderate dimensions, is of singular interest, not so much for its lavish ornamentation as for its *deul* and oblong *jagamohana* (both of the early type, but the latter crowned by a *kalasa*) having preserved, even in their shattered condition, all the original features. This evidence is all the more welcome, for the *mastaka*, with the crowning elements, of the Gaurī temple of Bhubaneswar, with which it is affiliated, has undergone extensive restoration, so that the extent of extraneous elements acquired by it remains a doubtful issue. Of no less import are the iconographic and religious aspects of the temple, as here we find two of the *pārśva-devatās* still in position, one of them, curiously enough, being Sūrya. Equally interesting is the enshrined deity, Vārāhī (Pl. XII A). Though temples of the Sapta-Mātṛikās and of Chāmuṇḍā are very common in Orissa (the country having been the stronghold of the Śākta cult), independent shrines of Vārāhī are extremely rare.[2] The appearance of the female counterparts of the *dikpālas* in the niches of the *khākharā-muṇḍis* of the *jāṅgha* of the *jagamohana* in such an early period is also quite interesting.

On stylistic consideration the temple appears to have been later than the Paraśurāmeśvara, but slightly earlier than the Mukteśvara, where the *jagamohana* has almost assumed its regular form. Like the Mukteśvara and Gaurī temples, its surface is embellished with lavish carvings, though they do not attain the excellence of the Mukteśvara.

Deul

Bāḍa.—Architectonically the *deul* (about 25 ft. high including the *kalasa*) bears a resemblance to the Gaurī temple (Pl. III B) of Bhubaneswar, though minor deviations are not lacking. Like the Gaurī, it is *pañcha-ratha* (Pl. XIV) on plan, but its *pābhāga* (2 ft. 8¼ in. high), built on a plain *upāna* (2 ft. 4 in. high) instead of the ornamental one of Gaurī, is of three mouldings—*khurā*, *kumbha* and *khurā*, the *muhāṇṭi* of the last being carved with creepers or scroll-work. The *rāhā* has a central *khākharā-muṇḍi* between two sets of these three mouldings. The scheme of decoration of the *anuratha* and *kanika* of the *jāṅgha* (4 ft. 9½ in. high) differs from that of the Gaurī. These *rathas* are divided into vertical facets, the central facets being broader than the rest and relieved with scroll-work and lotus-medallion and except in the *anuratha* of the shorter sides with a panel containing figures, sometimes erotic. The recesses between them are fashioned into pilasters entwined by a *nāga* or *nāgī*, variously carrying garlands and offerings, some being in *añjali-mudrā*. The niches, meant for the *pārśva-devatās*, exist only on the central projections, their frame and the sloping roof over them bearing carvings in the form of creepers.

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[1] Narayana Tripathi, 'Chaurasi Grant of Sivakara Deva', *J.B.O.R.S.*, XIV, pt. II, pp. 292–306.

[2] It is not unlikely that this temple is the sole surviving member of a group of seven temples in the region, each dedicated to one of the Mātṛikās. Indeed in the same village, very near the temple of Vārāhī, there is a ten-armed image of Chāmuṇḍā lying on a low mound, the latter representing the débris of a temple.

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Gaṇḍi.—The *gaṇḍi* is extremely ornate. On the longer back (west) side there is a succession of two receding rows of *khākharā-muṇḍis*, the upper ones in the *kanika* and *anuratha* having niches containing couples. The *gaṇḍi* of the corner *muṇḍis* is made of two *khurā*-shaped mouldings and a splayed-out member (*srāhi*) relieved with *padma-pākhuḍā* (lotus-petals) and capped by a *khākharā* with a *kalasa* as a pinnacle. There is a *śālabhañjikā*-figure in the recess between the *anuratha* and *kanika*, one each on all the three sides. The lower *khākharā-muṇḍi* of the *rāhā* has a niche containing a relief of a two-armed Vārāhī, seated in *lalitāsana* and carrying in her left hand a skull-cup and in her right a fish.

The *kanikas* of the shorter sides have a similar succession of *khākharā-muṇḍis*. But the *anuratha* has only the lower row of *khākharā-muṇḍis*. Over the recess, relieved with an animal-frieze, and crowning the *anuratha*, and over the lower *khākharā-muṇḍi* of the *rāhā* is a highly embellished *chaitya*-window motif (actually the representation of the façade of a barrel-vaulted *chaitya*-hall), containing within a small *khākharā-muṇḍi* and capped by a *kīrttimukha*. A similar composition, but on a smaller scale, occurs on the *khākharā* of the *mastaka* portion. The same motif, again crowned by a *kīrttimukha*, occurs on the central portion of the back side of the *mastaka-khākharā* as well.

Mastaka.—A splayed-out moulding (*srāhi*), relieved with lotus-petals and capped by a recess relieved with a *jālī*-pattern and figures, demarcates the *gaṇḍi* from the *mastaka*, which is a prominently *khurā*-shaped *khākharā*, *tri-ratha* on plan. The entire central projection is carved with the motif of a *chaitya*-window having a projected *khākharā-muṇḍi* within the medallion and a lion-head at the top. The *muhāṇṭi* of the *khākharā* is relieved with couples within compartments. The central ridge, with chamfered edges, runs along the longer axis and bears at the centre a *kalasa* and at the ends a rampant lion.

Gambhirā.—The *deul* measures internally 11 ft. 3 in. by 6 ft. 3 in. The oblong *garbha-muda*, comprising a series of flat stones supported at intervals by iron beams, rests on the topmost corbel of a group of four inverted *khurā*-shaped corbels, the lowermost of which rises at a height of 7 ft. 10½ in. above the stone-paved floor. There is a corbelled niche, meant for lessening the load, over the ceiling of the passage.

Door-frame.—The door-frame of the sanctum is lavishly carved. At the base of each jamb is an arched niche, containing a bejewelled pot-bellied female, with her spirally coiled hair rising upwards. The left one has a cup in her left hand and a mace in her right and the right one with a cup in her left and a *pāśa* in her right. Both are attended by female figures. Outside each niche is a hooded *nāga* in human form with a garland in hand. The remaining portion of the jambs is divided into three gradually receding facets, the outermost relieved with a characteristic motif, very common as a jamb-embellishment, of fan-shaped leaves and fruits looking like pine-apples. This motif and the one—scroll-work—on the innermost facet continue on the lintel as well. The central facet contains a creeper filled in with frolicking boys, playing on musical instruments, dancing and in various other attitudes; the continuation of this facet on the lintel has flying figures with garlands and musicians. At the centre of the lintel is a Gaja-Lakshmī.

Iconography

Image in the sanctum.—Made of chlorite, the two-armed image (6 ft. 1 in. high and 2 ft. 9 in. wide) of the enshrined deity, Vārāhī, which is in a

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perfect state of preservation, is bold in execution (Pl. XII A). Seated in *lalitāsana* on a cushion placed on a plain-legged seat, with her hanging right leg resting on a crouchant life-like buffalo, the figure holds in its left hand a cup and in its right hand a fish. Decked in finger-rings, anklets, *vaṭayas* (one on each hand), armlets, two kinds of *hāra*, large ear-studs and a tiara over the hair which rises upwards in spiral coils, the three-eyed deity is pot-bellied and is clad in a *dhotī*. The plain halo is oval, and the back side of the figure is cut out of the oblong back-slab which has at the top corners a *vidyādhara*, with a garland in hand, flying through the clouds. The image placed on a pedestal (5 ft. 6 in. by 2 ft. 9 in., excluding the projected channel) is partially fixed into the back wall.

Pārśva-devatās.—The *pārśva-devatā* in the back (west) niche (2 ft. 7 in. by 1 ft. 9½ in.) is an exquisite chlorite image (2 ft. 7 in. high and 1 ft. 7½ in. wide) of two-armed Sūrya seated in *padmāsana* on a *viśvapadma* placed above a one-wheeled *ratha* drawn by seven spirited horses. Elegantly bedecked in bangles (one on each wrist), armlets, a *ratna-upavīta*, a girdle, two kinds of *hāra* (one of them a beaded string), *makara-kuṇḍalas* and a bejewelled *mukuṭa* and clad in a *dhotī*, a dangling folded scarf, a coat of mail and high socks, he holds in each hand the stalk of a full-blown lotus. The plain halo around the head narrows down towards the bottom. The charioteer is shown down to the waist. On the right side of the principal figure is Daṇḍī, dressed as a foreigner with socks, a long cloak and a peculiar cap; he carries in his right a staff (?) and in his left a shield. The corresponding figure on the left is Piṅgala with a pen in his right hand and an inkpot in his left; he, too, is draped like a foreigner, but his coat reaches only down to his knee. The jambs of the frame around the niche also have at their bases the figures of these two attendants.

In the south niche (1 ft. 9½ in. by 1 ft. 1 in.) is a pot-bellied standing Gaṇeśa, bejewelled in anklets, *sarpa-upavīta*, a beaded *hāra*, a tiara made of beaded strings with a *kīrtimukha* over the *jaṭā*, *sarpa*-armlets, finger-rings and a bangle (on each of the four hands). He holds in his lower left hand a hatchet, upper left a bowl of *laḍḍukas*, upper right a broken tusk and lower right a rosary. Near his right foot is a mouse, by the side of which is a *gaṇa*. There is a second *gaṇa* on the left side. The height and width of this sculpture are respectively 1 ft. 9½ in. and 1 ft. The image in the north niche (1 ft. 9 in. high and 1 ft. 1½ in. wide) is missing.

Jagamohana

Bāḍa.—The oblong *jagamohana* (Pl. IV A) is *tri-ratha* on plan. In the central projections of the north and south walls are provided perforated *jālī*-windows, their exterior frames richly carved with creepers and scroll-work with four insets, one each at the centre of the four sides. The top inset has a Gaja-Lakshmī and the side ones *vidyādhara* couples with garlands in hands. The bottom ones contain each a figure seated in *mahārājalīlā*; the one on the north wall has an indistinct object in its right hand, the corresponding attribute in the figure on the south wall, who is a pot-bellied *gaṇa*, being a round object. These windows are flanked by a *khākharā-muṇḍi* on either side, each with a niche containing a four-armed figure, beyond which is a pilaster, its shaft encircled by a *nāga* or *nāgī*. The figure in the west flank of the north side is a female with an indistinct object in its lower left hand, a *triśūla* in the upper left and a staff (?) in the upper right, the lower right being in *varada*. The female in the east flank carries a *triśūla* in upper left and a sword in upper right, the attributes in the lower hands being defaced. The lower right hand of the female in the

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east flank of the south side is in *varada*. The four-armed figure (with its chest missing) in the west flank holds in its lower left a *ghaṭa* (?) and in its upper left a *triśūla*. Above the window-frame are three *khākharā-muṇḍis* separated by pilasters.

The *pābhāga* of the *kanika* is of four mouldings—*khurā*, *kumbha*, *khurā* and inverted *khurā*, the *muhāṇṭi* of the last two relieved with creepers. The *jāṅgha* is embellished with ornamental, elongated *khākharā-muṇḍis*, each alternating with a carved pilaster. All these *khākharā-muṇḍis* are provided with niches containing figures including *dikpālas* and their *śaktis*, Gaṇeśa, Gaṅgā and Yamunā, the last two occurring in the side walls of the projection containing the entrance-doorway.

The *varaṇḍa* is a *khurā*-shaped moulding (its *muhāṇṭi* carved with scroll-work), which is capped by a recess (*kāṇṭi*) relieved with a dwarfish *gaṇa* in the attitude of supporting the superstructure, alternating with a *jālī*-pattern. Over the *kāṇṭi* is a projected moulding decorated with the reliefs of scenes of the *Rāmāyaṇa*.

Roof.—Above this is a succession of two receding sloping terraces with a repetition of all the elements beginning with the *khurā*-shaped *varaṇḍa* (relieved with lotus-petals) below the lower terrace; the upper *kāṇṭi* is divided into broad but shallow recesses, containing figures, generally erotic couples, and pilaster-like projections relieved with ornate *kumbhas*. The projected member over it is relieved with friezes mostly depicting scenes from the *Rāmāyaṇa*. The vertical faces of the sloping terraces are carved with a series of lotus-petals. Above the upper sloping terrace is laid the flat roof, occupying the central portion of the structure. On the crown of this roof is a monolithic *kalasa* placed on a square pedestal.

Interior.—The flat ceiling of the *jagamohana* is made of a series of longitudinal slabs resting on the topmost corbel of a group of five, of which the lowest rests on an architrave supported by twelve pilasters. Each of the latter, with an inverted *khurā*-shaped capital, has a base with two mouldings of *khurā* and inverted *khurā* relieved with a *chaitya*-window motif. In the thickness of each of the longer, i.e. north and south, walls is provided a corbelled niche lighted by the interiorly plain *jālī*-window mentioned above. The floor is paved like the sanctum.

Door-frame.—The door-frame of the *jagamohana* is decorated like that of the sanctum. At the base of each jamb is a four-armed female figure each within a niche: the one on the right has a *triśūla* in the upper left hand and a rosary in the upper right; the one on the left has in the upper right hand a rosary, her lower right, touching a female, being in *varada*. Beside each is a three-hooded *nāga* with the form of a human being, the left one with a garland and the right one with a *ghaṭa* in both hands. Beyond the door-frame, on each side, is a projected pilaster with a round shaft entwined by a *nāga* on the left one and a *nāgī* on the right one, each carrying a garland; over the seven-hooded canopy is a row of *kīrttimukhas* from the mouths of which issue pearl-strings. The square capital of each pilaster is relieved with a squattish *yaksha* in the attitude of supporting the superstructure and standing figures; the base consists of three mouldings.

Loose sculptures inside jagamohana

Inside the *jagamohana* are two loose images (snout broken) of pot-bellied Vārāhī, both seated in *mahārājalīlā*. One (2 ft. 11 in. high and 1 ft. 6 in. wide) of them, with the right leg raised, is two-armed having a skull-cup in the left hand and a fish in the right. It is decorated with the usual ornaments including *kuṇḍalas* and a *hāra* of the *chhannavīra* type.

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Its hair rises upwards in spiral curls in two tiers against a background of an oval halo. Below the legged seat are offerings on tripods and worshippers. At the top corners of the oblong back-slab is a flying figure with a garland in hand. The other image (chlorite ?; height 2 ft. 4½ in.; width 1 ft. 6 in.) is four-armed and is decorated with usual ornaments. It holds in its lower left hand a skull-cup, upper left a rosary and lower right a water-pot, the upper right being broken. Below the seat are the mount buffalo and two devotees. The halo is elongated elliptical and back-slab oblong.

Gaṅgeśvarī temple, Beyalishbati

No less interesting than the preceding one is the Gaṅgeśvarī temple (Pls. IV B and V A) at Beyalishbati, consisting of a *deul* of the *khākharā* Order and a *jagamohana* of the full-fledged *Piḍā* Order. It is the only specimen so far known which represents the *khākharā* Order of this particular variety in its late phase. Stylistically and on considerations of iconography the temple is ascribable to about the thirteenth century. The name itself suggests its association with the Gaṅgas.[1]

Deul

Bāḍa.—Built on a faceted polygonal *pṛishṭha* (about 10 in. high), the *deul* (about 34 ft. high) is on plan *sapta-ratha* including the two thin pilaster-like projections which are divided into facets relieved with creepers and scroll-work and which flank the central *rāhā*. The *bāḍa* has only two divisions—*pābhāga* (3 ft. 4 in. high) and *jāṅgha* (6 ft. 8 in. high), the latter capped by an inconspicuously projected moulding which can hardly be regarded as a regular *varaṇḍa*. The *pābhāga* consists, as in the fully developed Orissan temples, of the *khurā*, *kumbha*, *paṭā*, *kaṇi* and *paṭā*-like *basanta*, the first, third and fifth of them carved. The central projections above the *pābhāga*, which has a *khākharā-muṇḍi* in between the five mouldings of the *pābhāga*, are each provided with a niche for the *pārśva-devatā*. The *kanika* and *anuratha* of the *jāṅgha* have, besides the facets (*dhāra*) relieved with creepers and scroll-work (as in the *anuratha*), a succession of a *khākharā-muṇḍi* at the bottom, an inset (projecting member) relieved with a *kīrttimukha* in the middle and a *piḍā-muṇḍi* at the top. The *khākharā-muṇḍis* and the *piḍā-muṇḍis* of the *kanika* have respectively the *dikpālas* and their female counterparts, all of whom are in *lalitāsana*. All except Kubera and his *śakti*, who sit on a *viśvapadma* above *ratna-kumbhas*, and Nirṛiti and his *śakti* who are poised over a prostrate male, have their respective trotting animal-mounts as their seats. The *piḍā-* and *khākharā-muṇḍis* of the *anuratha* mostly have divinities of the Śaiva and Śākta pantheons including Aja-Ekapāda, eight-armed Chamuṇḍā and four-armed Mahishāsuramardinī. The recesses between the projections have *gaja-vyālas* at the base, insets with figures, often erotic, in the middle and variantly *nāyikās* and erotic figures standing on foliated flowers at the top.

Gaṇḍi.—The *gaṇḍi* in three tiers is *sapta-ratha* at the base but *pañcha-ratha* in the second tier and upwards. The corner and intermediate *pagas* are decorated with a succession of three receding *khākharā-muṇḍis*, each *muṇḍi* with a *kalasa* on the top. The lower (4 ft. 10 in.) and upper (3 ft. 5 in.) tiers consist of four mouldings, of which three are *khurā*-shaped and the fourth (second from the top) is splayed-out and decorated with lotus-petals. The central tier has an additional *khurā*-shaped moulding.

[1] The deity is called Gaṇeśvarī in the revenue records.

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The recesses between the tiers of mouldings are divided into plain facets. The *rāhā* is a succession of three gradually receding *khākharā-muṇḍis*, their upper half being enclosed by two roundels, which form the central device of the *bho*-motif on the *rāhā* of the Gaurī temple at Bhubaneswar.

The *rāhā* of the *gaṇḍi* of the front (south) side is more projected and has two superimposed *khākharā-muṇḍis*, the lower conspicuous and larger, crowned by a lion.

Mastaka.—The *gaṇḍi* is marked off from the *mastaka* by a faceted moulding (*srāhi*), *pañcha-ratha* on plan, which resembles the lower half of a *kumbha* motif (usually occurring on the *pābhāga*). Separated from it by a recess is the *mastaka*, which consists of a *khurā*-shaped *khākharā* and is *tri-ratha* on plan (and not *pañcha-ratha* as in the present *mastaka* of the Gaurī). All vestiges of the crowning elements have disappeared.

Interior.—Internally the sanctum is 11 ft. 3 in. east-west and 9 ft. 3 in. north-south (18 ft. 10 in. by 15 ft. 4 in. externally). The *garbha-muda* is a small slab and rests on eight corbels coming forward from four sides; it is further supported by iron beams. Over the roof of the passage leading to the shrine is a corbelled niche which does not contain any opening to go to the chamber above the *garbha-muda*, if there is any.

Door-frame.—The door-frame of the sanctum is carved. The sill is fashioned like a moonstone. At the base of the jambs is a seated male leaning on a staff within an oblong niche capped by a *piḍā-muṇḍi* with a two-armed *dvārapāla* having flaming hair and standing on a lotus. The decoration above is in three facets, the innermost with scroll-work, the middle with a creeper having boys and the outermost with entwining *nāgas*. These motifs (except the middle one which has flying figures with garlands on the lintel) continue on the lintel as well, the latter having at the centre a Gaja-Lakshmī within a *piḍā-muṇḍi*.

Iconography

Image in the sanctum.—The object of worship in the sanctum, known as Gaṅgeśvarī, is a mere semblance of a crude head, the real nature of which cannot be made out without removing (which the priest would not permit) the thick greasy coat over it. It is placed on an early pedestal.

Pārśva-devatās.—The east niche of the *bāḍa* contains a four-armed chlorite image of Vārāhī (3 ft. 2½ in. high and 1 ft. 7½ in. wide), its snout partly damaged. Clad in a short *dhotī* and a folded diaphanous scarf worn in a *upavītī* fashion and richly bejewelled in anklets, a single ornament on her left leg, a highly ornamental *mekhalā*, a *ratna-upavīta*, bangles (one on each wrist), armlets, finger-rings, a necklace and a jewelled *mukuṭa*, the boar-headed deity stands in a slightly *ābhaṅga* pose on a double-petalled lotus above a prostrate figure. Her back portion is mostly in the round but is unfinished, and her coiled hair rises upwards like flames in three rows. She carries in her lower left hand a shield, upper left a cup, the contents of which (blood?) she is licking with her tongue, upper right a *kartrī* and lower right a sword. She is flanked on either side by a small bejewelled female with similarly rendered hair. They, too, lick blood from a cup held in their left hands, their right hands holding a *kartrī*. At each of the top corners of the oblong back-slab is a flying figure with a lotus-stalk in its hands, below which is a pair of swans holding pearl-strings; further below is the representation of a *ratha*-pedestal.

In the west niche is a four-armed Gaṇeśa of khondalite (3 ft. 3½ in. high; 1 ft. 7¼ in. wide), pot-bellied, standing on a double-petalled lotus, with a hatchet in the lower left hand, a bowl of *laḍḍukas* (on which his

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trunk is applied) in the upper left, broken tusk in upper right and a rosary in the lower left. He is decked in *sarpa*-anklets, a jewelled girdle, bangles (one on each hand), finger-rings, *sarpa-upavīta*, beaded armlets, a necklace and a *jaṭā-mukuṭa*. His mount, a mouse, looks up towards him. On either side of the *kīrttimukha*-capped trefoil arch around his head is a flying garland-bearing female. In front of the niche was erected, in later times, a *maṇḍapa*, which has caved in, only two of its pillars standing.

The image of the *pārśva-devatā* in the back niche is now missing. The headless chlorite image, which now lies inside the *jagamohana* in the east niche of the balustraded window, must have been originally installed in this niche, as its width (height not available due to the loss of the upper portion of the back-slab along with the head) is the same as that of the image of Vārāhī. In fact, in treatment, both the images form a cognate group. The goddess, draped and ornamented like Vārāhī, stands with a slight flexion on a double-petalled lotus carrying in her lower left hand the stalk of a lotus, upper left a *daṇḍa* (upper part broken) and lower right a rosary. The attribute in her upper right hand is broken: most probably it was a snake, the attribute held in the right hand of the two flanking females (the attendants of Vārāhī hold the same attributes as the main deity herself in her upper hands). These figures, much smaller than the central one, stand on a lotus against the background of a *khākharā* shrine, are bejewelled and carry in their left hands a *daṇḍa* and right a snake. Below the lotus-seat of the left female is a lion, looking up towards the main deity who may thus be identified with some form of Pārvatī. The portion of the back-slab which covers the back side of the deity is cut out, so that the back portion is in the round.

Jagamohana

The *jagamohana* (Pl. IV B) is *pañcha-ratha* on plan and is built on a carved *upāna*. The central projections, conspicuously projected, contain windows on the east and west and the entrance-door on the south. Each of these windows, with balusters relieved with *śalābhañjikās*, has below it a *khākharā-muṇḍi* flanked by a *nāga*-pilaster on either side and above it a projected *piḍā* crowned by a figure—Kārttikeya (?) on the east and a four-armed female on the west. The windows and the door-frame are each framed by a multifoil *makara-toraṇa*, the posts of which rest on the five mouldings of the *pābhāga*. This arch is more elaborate on the front side; it is five-foiled and its posts, crowned by a floral capital, are lavishly carved with scroll-work, creepers and mouldings. The topmost arch, of the five foils, has at the back an ithyphallic Aja-Ekapāda.

Bāḍa.—The *bāḍa* is *tryaṅga*; the *pābhāga* consists of the usual five mouldings, the *kanika* and *anuratha* being distinguished by the additions of *khākharā-muṇḍis* flanked by *nāga*-pilasters. The *jāṅgha* has at the central portions of the faceted *kanika* and *anuratha* a *khākharā-muṇḍi*, an oblong inset with a *kīrttimukha* and a niche. The *khākharā-muṇḍis* and the niches of the *kanika* contain the *dikpālas* and their *śaktis* respectively. The *varaṇḍa* is made of five carved mouldings including *khurā* and *pheṇi*.

Roof.—The roof is *pañcha-paga* and its *piḍās* are arranged in tiers, of which remains of two with a recess in between are now extant. The lower tier consists of four *piḍās*, the central *paga* of this tier being crowned by the usual crowning elements of a *piḍā-deul*. The much-damaged upper tier has a brick core.

Door-frame.—The door-frame of the *jagamohana* is decorated in the manner of the door-frame of the sanctum; the lowest seated figure on the

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door-jambs, however, is absent here and the execution is bolder. The projecting architrave above the lintel is relieved with *nava-grahas* with Sūrya seated cross-legged with the stalk of a lotus in each hand and Chandra, Maṅgala, Buddha, Bṛihaspati, Śukra and Śani, all similarly poised but holding in their left hand a water-pot and in the right hand a rosary, Rāhu (upper body shown) with a crescent in the left hand and a disc in the right and snake-tailed Ketu with both hands raised.

Ceiling.—The ceiling of the *jagamohana* is a dome with ten circular corbels capped by a small disc. The lowest corbel rests on an octagon, formed by the middle portions of the four side-walls and four beams spanning the corners.

Building material.—The facing masonry and floors of both the *deul* and *jagamohana* are variously of sandstone and khondalite, but the core of the plinth below the *upāna* of the *deul* is of laterite.

Sculptures outside the compound

Outside the temple-compound, within a hut, is a stone image of Mahishāsuramardinī (height 2 ft. $2\frac{1}{2}$ in.), also known as Gaṅgeśvarī. In iconographic features, the image resembles two metal images (heights $3\frac{3}{4}$ in. and 1 ft. 2 in.) respectively in the hut and on the *vedi* inside the temple. All the three represent a Mahishāsuramardinī killing the demon, who has issued from the severed body of a buffalo, by piercing her *triśūla* into him with her two front hands. In her remaining left hand is a bell and in her right a brandishing sword.

While it is tempting to regard this stone Mahishāsuramardinī as having formed the main object of worship in the sanctum, it is very unlikely that it was really so, for it is smaller in dimensions than the *pārśva-devatās.*

Chaṇḍi temple, Kishorpur [1]

Enclosed within a laterite compound-wall, the temple (Pl. V B) consists of a *deul* and a *jagamohana*, both of laterite, and has at four corners four subsidiary shrines, all of the *khākharā* Order. It, therefore, belongs to the *pañchāyatana* class.

Architectonically the temple is more akin to the Gopālinī and Sāvitrī temples than the Vaitāl Deul or the Gaurī. The square plan of its *jagamohana* indicates for it a date later than that of the Vaitāl. It is not earlier than ninth century A.D.

Deul

Bāḍa.—Built on a low *upāna*, the *deul* (externally 15 ft. 6 in. high and 9 ft. 2 in. long and 6 ft. 8 in. wide) is of the *khākharā* Order and *pañcha-ratha* on plan, taking into account the pilaster flanking the central projections. The *bāḍa* consists of a *pābhāga* (2 ft. 8 in. high) and a *jāṅgha* (4 ft. $4\frac{1}{2}$ in. high). The *pābhāga* is a succession of four mouldings, *khurā*, *kumbha*, *noli* with facets and an inverted *khurā*. The *jāṅgha* is plain. The *kanika* has a few *dhāras* at the corners. The *anuratha* is a five-faceted pilaster with a base of two mouldings—*khurā* and inverted *khurā*—and again an inverted *khurā* moulding at the top. The *rāhā* is in the form of a *piḍā-muṇḍi* with a niche for the *pārśva-devatā.*

[1] Kishorpur (Kesarpur in the Survey Sheet) within the police station of Betnoti (Sadar Subdivision) is only 2 miles north-east of Jugal railway station on the Rupsa-Baripada line.

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Gaṇḍi.—Separated from the *bāḍa* by a series of three *khurā*-shaped mouldings (total height 2 ft. 9 in.) the *gaṇḍi*, made of three courses of stones, is rounded near the top, the shorter (north and south) sides of which simulates the outline of a stylized *chaitya*-window motif (2 ft. 3½ in. high). The central projection of the *gaṇḍi* has a miniature *Rekha* on the back and the roof of a *khākharā* on the south and north. The frontal (east) face presents a prominent projection extending up to the top of the *kāṇṭi*.

Mastaka.—The *chaitya*-window member is separated from the topmost *khurā*-shaped *khākharā* (2 ft. 7 in. high) by a plain recess (*kāṇṭi*), 8¾ in. high. All the crowning elements above the *khākharā* have disappeared; a *kalasa* now lies amidst the ruins.

Interior.—The *garbha-gṛiha* is a plain oblong, 6 ft. 1 in. by 4 ft. The *garbha-muda* is formed by two flat stones resting on five corbels. Above the architrave over the door-frame, which is of a different stone, is a corbelled niche, visible from inside.

Image in the sanctum.—Partly fixed in the back wall and placed on a pedestal is the object of worship—an image (3 ft. 4 in. high) of Chāmuṇḍā, depicted in her most terrible form—with round rolling eyes, an open mouth showing teeth and fangs, an emaciated body with bones and veins visible, pendant breasts showing veins and a shrunken belly. The ten-armed deity is seated in *mahārājalīlā* on the back of a prostrate male (who, with his head on his right palm, is a prey to two jackals), and decked in anklets, a beaded *hāra*, *muṇḍa-mālā*, armlets (beaded or of *muṇḍas*), *valayas* (one on each wrist), *kuṇḍalas* and a *jaṭā-mukuṭa* decorated with *muṇḍas*, chopped off palms and a snake. The lowest right hand is in *abhaya*; the others carry a *kartrī*, a long sword, a *kapāla* and a *ḍamaru*.[1] Of the three extant left hands, the lowest is in *varada*, and the second holds a *nara-muṇḍa* and the third a *paraśu*. One of the broken left hands must have held a *triśūla*, the bottom portion of which pierces the prostrate figure. Over the head is the skin of an elephant. The back portion of the image is in the round, the oblong back slab having been scooped out.

Pārśva-devatās.—All the niches in the *bāḍa*, intended to hold *pārśva-devatās*, are now empty. The image (1 ft. 6 in. high), which was on the back (west) niche, is now in worship in the house of one Ravinarayana Padhi, son of the late Udayanarayana Padhi, of the village. It is badly damaged: all the hands except two are now missing; the head is also mutilated. Enough, however, remains to show that the figure represents an ithyphallic deity—the male counterpart of Chāmuṇḍā. Emaciated, with veins and ribs visible and with a terrible facial expression, the god dances on the back of a prostrate male. He is at least six-armed: the uppermost right hand holds a *ḍamaru*. He is bedecked in anklets, a girdle, a necklace, *sarpa-karṇa-bhushaṇa*, *valayas* (one each) and a *muṇḍa-mālā* and is flanked on either side by a tiny female, each with a *kapāla* in her left hand and *triśūla* (?) in the right. The beaded halo with an edge of flames is pointed at the top. The back slab is oblong.

Jagamohana

The *jagamohana* is *tri-ratha* on plan. Its *pābhāga* is of three mouldings—*khurā*, inconspicuous *kumbha* (more like *nolī*) and inverted *khurā*. The *jāṅgha* is plain except for the *jālī*-window in the central projection.

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[1] The attributes of her right hands correspond exactly to those of the right hands of the large Chāmuṇḍā from Barasahi (Sadar, District Mayurbhanj), now in a temple by the side of the Kiñchakeśvarī temple of Baripada.

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The *varaṇḍa* is a *khurā*-shaped moulding, over which rises the terraced roof in two stages; the recess in between, however, has no clerestory unlike such early temples as the Paraśurāmeśvara. Internally the *jagamohana* is 8 ft. square.

Mahishāsuramardinī temple, Shergarh[1]

Deul

Built on a low *upāna*, 2 ft. 2 in. high, of three courses of laterite, the temple, with the top portion of its *gaṇḍi* together with the *mastaka* missing, stands to a height of 13 ft. It is wholly made of laterite except for the door-frame and the member immediately over it, which are of a bluish stone (chlorite ?).

Bāḍa.—The *tryaṅga bāḍa* is externally *pañcha-ratha* on plan; the lengths of the *kanika*, *anuratha* and *rāhā* of the back (east) side, which is also the longer side, are respectively 2 ft. 6½ in., 1 ft. 2 in. and 2 ft. 3¼ in. The corresponding measurements of the shorter (north and south) sides are 1 ft. 8 in., 1 ft. ½ in. and 1 ft. 11½ in. The *pābhāga*, 2 ft. 1 in. high, consists of three mouldings—*khurā*, *nolī* and inverted *khurā*—connected with each other by a plain vertical band. Except for the *piḍā-muṇḍi*—two *piḍās* crowned by an *āmalaka*—on the central projection, the *jāṅgha* (4 ft. 7 in. high) is plain. The niches in the *piḍā-muṇḍis* are now empty. The *varaṇḍa*, 1 ft. 2 in. high, consists of two mouldings crowned by a recess, 6½ in. high.

Gaṇḍi.—The plain *kanika-paga* of the *gaṇḍi* stands to a maximum height of 4 ft. 7½ in. The other *pagas* on the shorter sides are preserved to a lesser height, with their stones dislocated; nevertheless, the broad outline of the lower portion of a *chaitya*-window motif (as in the Chandī temple) can be made out. On the back side above the lowest course (beyond the *kanika*) a course resembling a half convex is visible; evidently the curvature is dictated by the edges of the *chaitya*-windows of the sides.

Interior.—The *garbha-gṛiha* measures 6 ft. 5 in. by 4 ft. The *garbha-muda* is a single oblong slab resting on the top of a group of corbels. The stonework is as usual without any mortar.

Door-frame.—The door-frame is richly carved with bands of scroll-work and floral motifs. At the base of the jambs are five-foiled niches with a standing *dvārapāla* carrying in one hand an indistinct but roundish object and in another a staff. At the centre of the lintel is a Gaja-Lakshmī.

Architrave.—The *chaitya*-window-shaped member originally over the door-frame now lies by the side of the sill. It contains a four-armed ithyphallic Śiva seated in *lalitāsana* by the side of his two-armed consort. His lower left hand touches the chin of Devī, the lower right being in *vyākhyāna-mudrā*. The upper left and right respectively carry a *triśūla* and a rosary. The *vāhanas*, bull and lion, are depicted below the seat. What is, however, more interesting is the depiction, in a row, of the *Sapta-Mātṛikās* with Vīrabhadra and Gaṇeśa, each within a compartment, below this panel. Unlike other *Sapta-Mātṛikā* representations, the figure of Vīrabhadra here occupies the central position. The emaciated terrible-looking Chāmuṇḍā is depicted on the extreme dexter. Seated in the *mahārājalīlā* pose with the mount below, she carries in her lower left hand a *kapāla*, upper right a rosary and lower right a *kartrī*, the broken upper left probably being *danta-lagna*. Next is the pot-bellied Vārāhī, with a skull-cup in

[1] Shergarh, itself a police station within the Sadar Subdivision, is 8 miles south-west of Balasore and approachable by bus.

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her left hand, the object in her right being indistinct. Her mount is a buffalo. Kaumārī is shown riding on the back of a peacock with both her legs hanging by the sides of the mount. She carries in her left hand a cup (?) and in her right a *śakti*. Next is Māheśvarī, in *lalitāsana*, with a *triśūla* in her left hand and a rosary in her right; her bull is depicted below. The representation of two-armed Vīrabhadra, in *lalitāsana*, playing on a harp, is rather unusual. Next is depicted Brahmāṇī with four heads (three visible) and four hands, carrying in her upper right hand a rosary, upper left a book (?) and lower left a *ghaṭa* (?), her lower right being in *varada-mudrā* (?). She sits in *padmāsana* with the swan below. Vaishṇavī, four-armed, is in *lalitāsana* with her mount Garuḍa below. Next is Indrāṇī, in *lalitāsana*, with a *vajra* in her left hand, the right being in *varada*. The animal-mount below is a very poor representation of an elephant. At the end is the four-armed pot-bellied Gaṇeśa. Seated in *mahārājalīlā* the elephant-headed deity carries in the lower left hand a bowl of *laḍḍukas* on which his trunk is applied, a hatchet in the upper right and a rosary in the lower right.

Images within the sanctum.—Within the sanctum are two images of Mahishāsuramardinī. The one (1 ft. 8½ in. high and 1 ft. 1 in. wide) on the loose channel-spouted pedestal is elegantly bejewelled and displays considerable workmanship. It is eight-armed; with the lowest left hand it conveniently catches hold of the demon and with a *triśūla* held in the lowermost right it pierces the latter's head. The remaining three left hands respectively carry a serpent, a bow and a shield (in the uppermost), while the attributes in its right hands are a sword (in the uppermost), an arrow (in the attitude of being taken out from the quiver) and a wheel. The right foot rests on the hind portion of the buffalo (with the head severed) which has a realistically depicted wheel stuck on its hind part; near left leg lies the rampant lion. Stylistically the image may be of the tenth-eleventh century. The other image (1 ft. 7 in. high and 1 ft. 2 in. wide) is a coarser and later copy of it.

As the pedestal in the *garbha-gṛiha* is too large for these images, it is not likely that either of them was originally the principal deity installed here. On the other hand, the beautiful ten-armed image (2 ft. 6 in. high and 1 ft. 5 in. wide) of Mahishāsuramardinī, now fixed in the north niche of the adjacent Khajureśvara Śiva temple, which is not very old and is made mostly with the old material, largely fits the pedestal. It carries a severed head in one of the left hands and a *vajra* in one of its right ones, besides the attributes held by the eight-armed figures described above. The workmanship of this image is much superior to that of the other two.

Antiquities outside the sanctum

The locality, besides containing the remains of a few more temples including four small laterite temples of the *Rekha* Order, has yielded a rich crop of images—Gaṇeśa, Kārttikeya, Sūrya, Pārvatī, Aja-Ekapāda, Gaṅgā, Yamunā, Vishṇu, Varāha, Ashṭamahābhaya-Tārā and figures of *tīrthaṅkaras*, including Ṛishabhanātha and Pārśvanātha. No doubt the place was a flourishing centre of Buddhism, Jainism, Vaishṇavism, Śaivism and Śākta and Saura cults.

Conclusion

The shapes of the *mastaka-khākharās* of the temples of Orissa, so far known, can be broadly divided into two categories, viz. (1) those which are

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simple semi-cylinders, i.e. the lengths of which remain constant on all horizontal planes but the widths go on diminishing and (2) those that gradually narrow down upwards and their four corners diagonally incline inwards, so that both the lengths and breadths get progressively reduced towards the top.[1]

However, taking into consideration all the components of these temples it is possible to resolve them into three broad classes on account of some individualistic traits in their forms.

Class I is well represented by the Vaitāl Deul (Pl. VI A) of Bhubaneswar. Its scheme of elevation is in the three well-known divisions of the Orissan *rekha* and *piḍā deuls*—*bāḍa*, *gaṇḍi* and *mastaka*. Built on a low *upāna*, the *bāḍa*, like that of the early group of Bhubaneswar, has three parts—*pābhāga* of four mouldings, *jāṅgha* and *varaṇḍa*, the last with two mouldings capped by a recess. Instead of the *rathas*, the *bāḍa* has pilaster-like projections, all on one plane. The *gaṇḍi* has two *bhūmis*, each demarcated by an oblong *bhūmi-amlā*, crowned by a massive member. The longer sides of the latter with a projected fillet at the base and the rounded top corners assume the form of a cyma reversa. Thus, this member resembles very closely the lower portion of the roof of the traditional *chaitya*-hall with its half-arched ceilings of the side aisles resting partly on the pillars of the hall and the walls at the outer ends.[2] The origin of both appears to have been in the arched roof of the verandah with heavy eaves, projecting either from the walls or the pillars. The *mastaka*, demarcated from the *gaṇḍi* by a recess, has the clear-cut shape of a semi-cylinder not essentially different from those depicted, as stated above, in the early Indian reliefs. Its longer sides have a thin inconspicuously projected fillet at the base. The ridge-line along the crest has a row of finials, each consisting of an *amlā*, *khapuri* and *kalasa* as in that of a typical *rekha-deul*.

To this class also belongs the Durgā temple (pp. 17ff., Pl. VI B) near Baideswar, which, notwithstanding its having a single *bhūmi*, probably on account of its small size, displays some development. The fillet of the *mastaka-khākharā* is more pronounced than that of the Vaitāl Deul and the contour of the *khākharā* is no longer sharply semi-cylindrical but flattened at the top, its bottom edges sloping towards the fillet, so that its longer sides have the form of a cyma reversa, not however deeply inflected. The member above the *bhūmi-amlās* has the shoulder-like curvature at the top ends, so that it resembles the *khurā*-moulding. The crowning elements are missing but the ridge-line is distinct. Inside is in worship an image of Mahishāsuramardinī.

Outside Orissa, a miniature monolithic temple, displayed in the Mathura Museum, also come under this category. The latter (Pl. VII A)[3] along with a relief of Anantaśāyin Vishṇu, found near it, hailed from Daulatta (District Mathura). It is likely that the image was enshrined in it. *Tri-ratha* on plan, its *pābhāga* has three mouldings—*khurā*, *nolī* and inverted *khurā*. The *jāṅgha* has a row of *khākharā-muṇḍis*, all having

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[1] Cf. N. K. Bose, *op. cit.*, p. 80.

[2] In fact, a transverse section across an early *chaitya*-hall (a high vault over the central hall, flanked on either side by a half vault over each side-aisle) from the wall of one side-aisle to that of the other will roughly yield the trefoil form produced by the *mastaka* in combination with the member which follows immediately below. The correspondence of this member to the roof of the verandah (lower than the main roof) of a thatched or timber hut and the derivation of the former from the latter are obvious.

[3] Courtesy of the Mathura Museum. The remaining photographs are the copyright of the Archaeological Survey of India.

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niches containing standing figures, among whom Kārttikeya, Gaṇeśa and Vishṇu are recognizable. Over the *jāṅgha* are two mouldings, with a row of decorated dentils, imitating the ends of the beams, in between them. The single *bhūmi* of the *gaṇḍi* is capped by a plain moulding over which is the member with longer sides having cyma reversa. There is a conspicuous, now damaged, ridge over the *khākharā*.

To Class II belong the Vārāhī temple (Pl. III A) of Chaurasi, the Gaurī temple (Pl. III B) of Bhubaneswar and the Gaṅgeśvarī temple (Pl. V A) of Beyalishbati, all situated in District Puri, though spread over a wide chronological range. The presence of a moulding, called *srāhi* (a splayed out moulding approximating the form of the lower half of a *kumbha* moulding) in Orissan *Śilpa-śāstras* below the *mastaka* is as much its distinctive characteristic as the absence of the *varaṇḍa* mouldings and *amlās*, either in relief or in round. The treatment of the *gaṇḍi* has assumed an individuality. Instead of the cyma reversa we have series of tiered *khākharā-muṇḍis*.

The crowning elements also differ from those of Vaitāl and consist of *kalasa*, flanked by a rampant lion on either side.

The *mastaka-khākharā* in these specimens has a form different from that of Class I. In the Vārāhī, possibly the earliest of the three, the semi-cylinder is substituted by a *khurā*-shaped form, *tri-ratha* on plan. A further development occurs in the Gaurī where the number of *rathas* in both the *mastaka-khākharās* [1] is increased to five, the projections being more prominent; in elevation, the *khākharās* resemble the *khurā*. In the pronouncedly dwarfish *khurā*-shaped *tri-ratha khākharā* of the Gaṅgeśvarī, the individuality of the *khākharā* is virtually lost.

A simultaneous development is noticeable in their ground plans as well. While the Vārāhī and the Gaurī are *pañcha-ratha*, the Gaṅgeśvarī, the latest, has a *sapta-ratha* plan.

Side by side, the proportionate difference between the length and width of the oblong interiors of these three typical temples progressively diminishes. Thus, taking the length of the *deul* of the Vārāhī, Gaurī and Gaṅgeśvarī as 1 in each case, their width would respectively work out to ·55, ·69 and ·86. This diminution is naturally reflected as well in the *mastakas*, which assume a squarish shape, so much so that in the latest temple of the group, Gaṅgeśvarī, its oblong character is hardly visible.

The *gaṇḍi* also presents a progressive development. It is a full-fledged *pañcha-ratha* in the Vārāhī and Gaurī temples, wherein there are two gradually receding tiers of *khākharā-muṇḍis*. In the Gaṅgeśvarī temple, the number of tiers is increased to three. The *gaṇḍi* in this temple is *sapta-ratha* at the base, but *pañcha-ratha* at the level of the second tier and above.

In Class III, which has a wider distribution spreading over Puri, Balasore, Mayurbhanj and Bolangir Districts, the *gaṇḍi*, rising above a set of mouldings, is curved near the top, its entire side face is fashioned in the likeness of an ornate stylized *chaitya*-window. The back side, in following the contour of the ornamental edges of the *chaitya*-windows of the sides, has usually plain concave and convex mouldings. The *mastaka-khākharā* is crowned either by a *kalasa* as in the Sāvitrī temple (Pl. VIII A) and the miniature shrine (Pl. IX A) in the compound of the Mukteśvara temple or by a *kalasa* flanked by a lion on either side as in the Gopālinī (Bhubaneśvarī) temple (Pl. VIII B). All the temples so far discovered are noted for their plain surface treatment.

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[1] It should be borne in mind, however, that the top of the Gaurī has been thoroughly renovated and it is likely that originally there was only one *khākharā*.

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A sub-class within this class may be differentiated by the presence or absence of the *srāhi*, below the *mastaka*. This moulding is present both in the Gopālinī (Pl. VIII B) and the Sāvitrī temples[1] (Pl. VIII A) of Bhubaneswar. These two temples are *pañcha-ratha* on plan with the *rathas* scrupulously carried up to the top of the *khurā*-shaped *mastaka-khākharā*. Both of them have four mouldings in the *pābhāga* and two in the *varaṇḍa*, the *jāṅgha* being plain except for a niche in the central projection for the *pārśva-devatā*.[2] The central projection of the *gaṇḍi* is distinguished by the representation of a temple.

To the second sub-class are affiliated the miniature temple[3] (Pl. IX A) in the compound of the Mukteśvara, the Chaṇḍī temple (Pl. V B) of Kishorpur and the two temples (Pls. IX B and X A) at Ranipur-Jharial, the sub-classification of the Mahishāsuramardinī temple of Shergarh being precluded by its missing superstructure. The larger of the two temples of Ranipur-Jharial, which is located 70 ft. north-north-west of the Someśvara temple and locally known as Liyahāri-mandir (Pl. X A), is distinguished by three openings in between two pillars and two pilasters in the central part of the front side.[4] The door-frame was fixed in the central opening.

This temple (22 ft. high) is *tri-ratha* on plan. The *bāḍa* has a plain *pābhāga* (1 ft. 10 in. high), a *jāṅgha* (4 ft. 7 in. high), also austerely plain, and a *varaṇḍa* (2 ft. 4½ in. high) of a succession of three *khurā*-shaped mouldings. The central projection of the *varaṇḍa* of the sides and the back is crowned by a *chaitya*-window, which projects against the lower portion of the *gaṇḍi* (7 ft. high). The latter, of the usual pattern of this class, otherwise does not maintain the *ratha*-projections. The *khurā*-shaped *khākharā*, separated by a recess, 10 in. high, has a *chaitya*-window motif at the centre

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[1] The dates of these temples are not known, but they are earlier than the Pārvatī temple (which dates at least from the thirteenth century, as is indicated by a donative inscription) in that while the latter stands on the present pavement of the Liṅgarāja compound, the lowest mouldings of the former two are partly covered by that pavement.

[2] The objects of worship in both the Gopālinī and Sāvitrī are crude female figures, which have replaced the original ones, but the *pārśva-devatās*, though damaged, are original. The latter, all female, are as follows.

Gopālinī.—South niche: The deity is two-armed with forearms and attributes missing; both the attending female figures seem to have carried in their right and left hands respectively a *triśūla* and a *kapāla*, which might have been the attributes of the main deity as well. *West niche:* The forearms of the central deity are missing, but the attributes—a *pāśa* in her left hand and a *daṇḍa* in her right—are preserved; the female attendants carried the same attributes, of which the *pāśa* alone is preserved. *North niche:* Both the forearms of the main figure are missing but the left carried the stalk of a full-blown lotus, which is also carried by the attendant females in their left hands; there is a lion by the side of the right foot of the main figure.

Sāvitrī.—The central deities in each case are the same as the corresponding ones in the Gopālinī.

[3] The main deity here is missing, but a niche in the inner face of the back wall indicates that the deity installed here was not a *liṅga* as would be seemingly suggested by the *pārśva-devatās*, who are a four-armed Gaṇeśa on the south, a two-armed Kārttikeya on the west and a four-armed Pārvatī on the north.

[4] A roughly analogous treatment with pillars at the entrance is noticed in the Nava-Durgā temple (Pl. X B) at Jageswar (District Almora) as well where along the crest of the *khākharā* is a vase-shaped member in the centre and a lion at either extremity. Cf. *An. Rep. Arch. Surv. Ind.*, 1928-29 (Delhi, 1933), Pl. IV(*a*). The same locality contains three more temples, also with semi-cylindrical *khākharās* roughly of the Vaitāl type. They are again dedicated to *Śaktis*—Kālikā (Pl. XI A), Pushṭi-devī (Pl. XI B) and Chaṇḍikā (Pl. VII B); of them, the Chaṇḍikā has a single *bhūmi* with a rectangular *āmlā* on the *gaṇḍi*. Below the cyma reversa member underlying the *khākharā* there are rows of dentils (in imitation of beam-ends) in the Nava-Durgā and Pushṭi-devī temples.

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of both the front and back sides. The *gaṇḍi* of the front side has a prominent *chaitya*-window relief at the back end of the *chhajja*, the latter projecting from the architrave over the lintel of the front openings.

It is 16 ft. by 12 ft. 9 in. (not 13 ft. square as noted by Beglar) internally and 20 ft. 8 in. by 17 ft. 5 in. externally. The ceiling of three flat stones, placed side by side, is laid on the top of a series of three gradually diminishing corbels, the lowest of which is perched partly above the walls (the latter's topmost course is also projected like corbels) and partly on the inverted *khurā*-shaped brackets of the oblong pilasters, of which those against the two side walls survive alone.

To lessen the load over the ceiling, a spacious oblong chamber is provided over the *garbha-muda*. Its ceiling, too, consists of three slabs resting on side walls of nine courses, of which the top six are prominently corbelled. There was no means of access to it originally.

A smaller version (Pl. IX B) of this temple, also with crowning elements and deity missing but with a regular door, is near the Chausaṭ-Yoginī temple on the same outcrop of granite, which contained near its base the Liyahāri-mandir.

The *khākharā-muṇḍis* on the walls of the temples of Bhubaneswar also similarly display a variety of forms, which is but natural in view of the currency of variant types of this form of architecture. Some of these *muṇḍis* are illustrated on Plates XII and XIII.

Appendix A

DURGĀ TEMPLE, RAMESWAR

As stated above (p. 1, n. 3), the Durgā temple (Pl. VI B) has already been mentioned by Beglar. Nevertheless, it is described here in some detail, as it is not readily accessible and as I had an opportunity of inspecting it.

The temple is located in Rameswar Mauza[1] (Lat. 20° 22′ and Long. 85° 24′) at the foot of a hillock, the latter itself, with the Rāmanātha (or Rāmeśvara) temple on its crown, on the south bank of the Mahanadi, in District Cuttack.

The temple, made of khondalite, faces west. It is *pañcha-ratha* on plan (Fig. 1), if we take into account the two projections, flanking the *rāhā*, containing niches. These projections, however, do not continue on the *varaṇḍa* and *gaṇḍi*. Externally it measures 6 ft. 10 in. (north to south) by 4 ft. 11½ in. (east to west), from corner to corner, the corresponding interior dimensions being 4 ft. 10 in. by 2 ft. 11½ in. Thus the thickness of the walls at the *kanika* of the *pābhāga* is only 1 ft.

Built on a low oblong *upāna* of khondalite the temple stands to a height of 11 ft. 2 in. Its *bāḍa* has three divisions. The lowest, the *pābhāga*

[1] Rameswar is only a recorded mauza without any habitation. The temple is only half-a-mile east of Baideswar, a flourishing village and a police station in District Cuttack, approachable from the Khurda Road railway station by a direct bus, plying once a day, the distance being 32 miles. It is only 40 miles by road (*via* Khurda and Kalapathar) from New Capital. Visitors desiring to see this temple and also the Simhanātha temple close to it, on an island within the Mahanadi, may halt in the Dak Bungalow of Baideswar, for which prior permission of the Deputy Collector in charge, Banki, is necessary.

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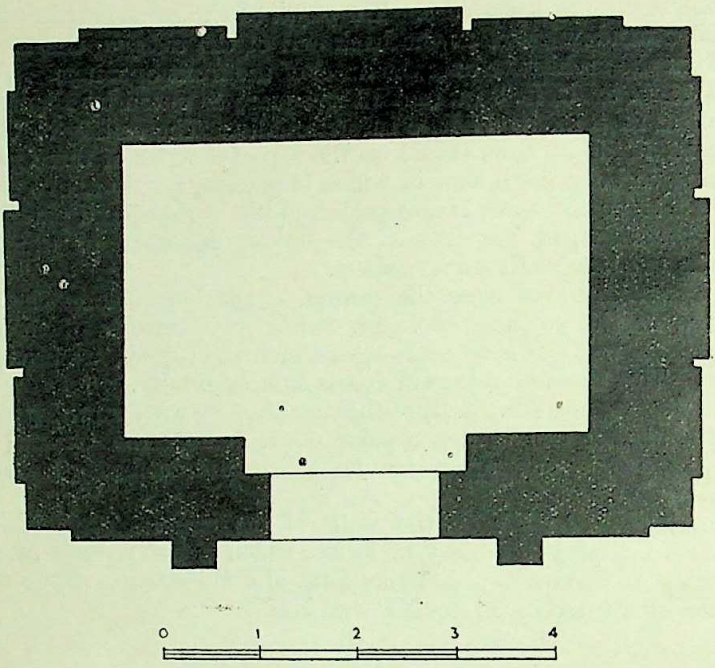

FIG. 1. Durgā temple, Rameswar

(1 ft. 5¼ in. high), is made of three plain mouldings—*khurā*, *nolī* and *khurā*-shaped *basanta*.

In the central parts of the three *rāhās* of the *jāṅgha* (2 ft. 7½ in. high) are provided niches for the *pārśva-devatās*, all of whom are now missing. The sill of the frame around the niches rests on an inverted *khurā*-shaped moulding placed immediately over the top moulding of the *pābhāga* with the result that the *pābhāga* here presents the appearance of four mouldings. Over the frame is a projected *khurā*-shaped moulding, capped by a recess, the latter immediately below the *varaṇḍa*-moulding. The dimensions of the north, south and east niches are respectively 1 ft. 6¾ in. by 10¾ in. by 3½ in., 1 ft. 3 in. by 10¾ in. by 3½ in. and 1 ft. 7 in. by 11 in. by 1¾ in.

The *anuratha* is shaped in the form of an ornate *khākharā*-miniature, its base consisting of a moulding relieved with lotus-petals below which is a row of dentils (which were relieved with animals like lions and elephants in the Paraśurāmeśvara temple of Bhubaneswar). The niches of these miniatures, of which the front two were left uncarved, bear reliefs of figures. In the western niche of the north side is a Mahishāsuramardinī piercing a *śūla* on the shoulder of the demon having the head of a buffalo, the latter's left hand supporting the right foot of the goddess. Of the three left hands of the deity, the natural one is placed on the head of Mahishāsura, the next carries probably a *ghaṇṭā* (bell) and the uppermost a shield. Of the two right hands, the natural one carries the *śūla* and the other a sword. Clad in a *dhotī*, the deity is decked in *churis* (bangles), a girdle, ear-ornaments and a *jaṭā-mukuṭa*.

The eastern niche of the same side depicts a two-armed female draped in a *dhotī* and decked in a girdle, *valayas*, *hāra* and ear-ornaments, standing with her left hand on the waist and the right carrying the stalk of a lotus (?). As in the images of Gaṅgā and Yamunā, an attendant, standing on the

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back side of the main figure, holds an umbrella over the latter, while there is a second (female) attendant in front of her. The identity of the figure cannot be established in the absence of typical attributes or a *vāhana*.

In the northern niche of the east side is a four-armed Aja-Ekapāda with a single leg, carrying in the lower left hand a vase (?), in the upper left a *triśūla*, and in the upper right a rosary, the object in the lower right being broken. Clad in a *dhotī*, he is decked in a *hāra*, *valayas*, *upavīta* (worn on the right shoulder instead of the left), ear-ornaments and a *jaṭā-mukuṭa*.

The figure in the southern niche of this (east) side represents the two-armed Kārttikeya, wearing a girdle, *valayas*, a *hāra* of pendants, ear-ornaments and *śikhaṇḍaka* coiffure of two locks. With his left hand akimbo, resting on his left thigh and the right holding a *mātuluṅga*, the deity stands in *samapada*. On the dexter side is seen a spear, while close to the left foot of the deity is a peacock with a snake (?) in its beak.

In the eastern niche of the south side is a pot-bellied four-armed Gaṇeśa, seated in *mahārājalīlā* on a plain seat. Having a *jaṭā-mukuṭa*, he carries in the lower left a bowl of eatables, on which his trunk is applied, in the upper left a broken tusk (?) and in the upper right a hatchet, the object in the lower right indistinct.

Mahishāsuramardinī again makes her appearance in the western niche of the south side. Possibly she is endowed with eight hands, of which six are distinct. With her natural left hand she has tightly caught hold of the snout of the buffalo (depicted as an animal) and with the corresponding right she pierces a *śūla* into the head of the animal. Of the two visible left hands, the lower carries a bow and the upper a shield, while the corresponding right hands hold an arrow and sword respectively. There is a trace of the fourth right hand, the object, which it carries (*chakra* ?), being indistinct. The fourth left hand is not shown; possibly the attribute it was meant to hold was a snake, depicted near the back portion of the animal. Draped in a *dhotī* and bejewelled in anklets, a girdle, *churis*, a *hāra*, an ear-stud in the left ear (the right ear being invisible) and a *jaṭā-mukuṭa*, she places her left foot on the hinder part of the buffalo.

These figures are archaic and are affiliated more with those of the Paraśurāmeśvara temple than with the Vaitāl.

The *varaṇḍa*, *tri-ratha* on plan, is a *khurā*-shaped moulding (8 in. high) capped by a recess (2¼ in. high). The moulding is relieved at intervals with the motifs of *chaitya*-windows, their medallions containing flowers, a lion either facing (south projection) or sidewise (central projection on the east side) or a pair of fighters (on the central projection of the north side).

The *gaṇḍi*, *tri-ratha* at the base, has a single *bhūmi* characterized by an oblong *bhūmi-amlā*, crowning a set of three *khurā*-shaped *bhūmi-varaṇḍis*; while the upper two of the latter are clasped by a single *chaitya*-window motif, the lowest is relieved with *chaitya*-windows. Over the *bhūmi* comes the large *khurā*-shaped member, which does not maintain the *paga*-divisions. Its *muhāṇṭi*, fashioned only on the longer sides, is embellished with a row of four-petalled flowers above and a row of pendants below. The shorter sides are relieved with a *chaitya*-window, its central medallion containing Andhakāsura-vadha-mūrti on the north side and Aja-Ekapāda on the south.

The former, with an extremely angry expression, round rolling eyes and spiral curls rising upwards like flames, and decked in anklets, an *upavīta* of skulls (?), a *hāra* of pendants, *valayas* and armlets, pierces, with a *triśūla* held in his two natural hands, Andhakāsura who, doubled over with head and feet downward and waist upward, hangs in the air. The two uppermost hands hold over his head the stretched hide of an elephant. The

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remaining left carries a skull-cup near the pendant body of Andhakāsura, the object in the corresponding right being indistinct. On the dexter side is an attendant of Śiva, who, with a long staff-like object (*śūla* or sword) in hand, is seen attacking the hinder part of the elephant-skin held by Śiva. A head is visible below the legs of Śiva, while over the head of the latter is a *vidyādhara* with a garland.

The ithyphallic Aja-Ekapāda stands erect with a *ghaṭa* in his lower left, an animal (which looks like a deer) in the upper left, a rosary in the upper right and a *triśūla* in the lower right. Scantily clad in a tiger's skin, he is bejewelled in *valayas*, armlets, a *hāra*, an *upavīta* and a *jaṭā-mukuṭa*. He is flanked by two attendants, both emaciated and with *jaṭā* carrying a sprinkler and a rosary.

The western *rāhā* is slightly more projected than the others and in it is the low door-opening, 3 ft. $6\frac{1}{2}$ in. high and 1 ft. $9\frac{1}{2}$ in. wide. Over the lintel of the door-frame projects a plain architrave, its ends supported by the ends of the *rāhā*. Over the architrave projects a *khurā*-shaped member relieved with three *chaitya*-windows, two oblongs, each containing a peacock with a pearl-string, and rows of four-petalled flowers on the *muhāṇṭi*. Over this separated by a recess are two *chaitya*-windows, one above the other with a narrow recess in between. The upper *chaitya*-window, which is also smaller, projects against the large *khurā*-shaped member. In it was the bust of Śiva with a snake issuing from his right *karṇa-bhūshana*, of which only the upper part now survives. The face of the lower *chaitya*-window motif has completely exfoliated. The wooden door had two leaves as attested by two sockets in the ceiling of the passage immediately flanking the lintel.

The *mastaka*, separated by a recess, $2\frac{1}{4}$ in. high, is a semi-cylinder flattened at the top and with a fillet on the longer sides at the bottom. Its longer sides have the subdued curve of a cyma reversa. There is a central ridge (5 ft. 9 in. by $11\frac{1}{2}$ in. by $\frac{3}{4}$ in.) along the crest. The *muhāṇṭis* are relieved each with a row of four-petalled flowers above and a row of pendants below. The shorter sides have an ornate *chaitya*-window with Naṭarāja on the north and Gaṇeśa on the south.

Naṭarāja, with the head missing, is partly damaged. Decorated in anklets, an *upavīta*, armlets and *valayas*, the ithyphallic figure appears to have eight arms. On the sinister side is an attendant playing on drums (two vertically placed on the ground and one (cylindrical) placed horizontally on the lap). One of the left hands of the deity touches the chin of the musician, while another fondly touches the snout of the bull, who looks up towards the deity. The third (natural) left hand is in a dancing pose, the fourth being broken. The attributes (if any) in the three extant right hands are indistinct. There is an emaciated figure on the dexter side.

The four-armed pot-bellied Gaṇeśa, decked in anklets, an *upavīta*, a *hāra* with pendant bells, a girdle, *valayas*, armlets and *jaṭā-mukuṭa*, sits in *mahārājalīlā* with his belly and raised right knee tied by a snake. He carries in his lower left a bowl of *laḍḍukas* on which his trunk is applied, in upper left a hatchet, upper right a rosary and lower right a radish.

The ceiling of the sanctum is made of four slabs, of which the full width of two central and a few inches of the outer ones are exposed. Situated at a height of 6 ft. 6 in. above the floor of the sanctum, it rests above three roughly dressed inconspicuous corbels. There is a closed chamber over the *garbha-muda*. The floor of the sanctum and the top of the *upāna* are one level.

The image of Mahishāsuramardinī in the sanctum is loose, placed on a

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spouted oblong pedestal of two *khurā*-shaped mouldings, which does not fit with the image. As the floor has been relaid recently with bricks finished with plaster, there is no means of ascertaining the original position of the pedestal. The spout of the pedestal faces north. There is a corresponding channel (which was found after the removal of the recent floor) cut into the floor and the *upāna*, which passed below the bottom *khurā* of the *pābhāga* of the north wall for draining the washings outside. Thus, apart from the fact that the image is stylistically ascribable to about the eighth century A.D., there is no other proof of its contemporaneity with the temple.

Mahishāsuramardinī, draped in a short *dhotī* and bejewelled in anklets, *churis*, a *hāra* and ear-ornaments (coiffure covered by a plaster of vermilion and oil) stands with her right foot on her *vāhana*, the lion (depicted in the pose of attacking the hinder part of the buffalo), and left foot on the chopped head of the animal. Of her right hands, the natural one pierces the head of the demon, who has sprung forth from the truncated body of the buffalo, with her *triśūla*, the next hand holds a *chakra*, the third brings out an arrow from a quiver and the uppermost holds above her head a sword. The left natural hand has caught firmly the chin of the demon, the next holds a snake which encircles the demon's body, the third a shield and the fourth a bow, now broken. There is an attendant on either side of the deity. The oval halo, with a beaded border, is relieved out of the oblong back slab, 2 ft. $\frac{1}{2}$ in. high, 1 ft. 5 in. wide and 9 in. thick (maximum).

The temple is of dry masonry with a limited use of iron cramps.

In front of the temple and immediately abutting it is a plinth (11 ft. 10 in. north to south and 12 ft. 5 in. east to west), made of khondalite slabs, evidently of a front porch, which did not, however, form part of the original scheme of the temple.

In the compound of the temple are six loose sculptures, two of Mahishāsuramardinī and four of Vishṇu.

The heights of the vertical components of the temple are given in the following table. Of the two columns 2 and 3, No. 2 gives the actual heights and No. 3 the heights taking the canonical 16 *āṅgulas* as the length of the *garbha* which, in this case, is 4 ft. 10 in.

Name of component	Actual height	Ratio in *āṅgulas*, in relation to the length of the *garbha*, which is held to be 16 *āṅ*.
1	2	3
Pābhāga ..	1 ft. 5$\frac{1}{4}$ in.	4·76
Jāṅgha	2 ft. 7$\frac{1}{2}$ in.	8·69
Varaṇḍa ..	8 in.	2·2
Kāṇṭi	2$\frac{1}{4}$ in.	·62
Gaṇḍi[1] (*uā*) ..	4 ft. 1$\frac{3}{4}$ in.	13·72
Kāṇṭi	2$\frac{1}{4}$ in.	·62
Khākharā-muhāṇṭi ..	6 in.	1·65
Khākharā ..	1 ft. 5 in.	4·69
	11 ft. 2 in.	

[1] The *gaṇḍi* here consists of not only the *bhūmi* (2 ft. 2$\frac{1}{4}$ in. high) but also the member (1 ft. 11$\frac{1}{2}$ in. high) between the *bhūmi* and the *kāṇṭi* below the *khākharā*.

[*Cont. on p.* 22

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Appendix B

VALABHĪ

It has been stated above (p. 2) that Baḍabhi, almost definitely identical with Valabhī, is one of the forms of the *khākharā* Order according to the *Bhuvanapradīpa*, the other two being Draviḍā and Kosoli. The first two also appear as temple-forms in *Śilpa-śāstras* other than Orissan.[1] The *Amarakosha* (*Pura-varga*, verse 15) defines *valabhī* as *gopānasī tu valabhī chhādane vakra-dāruṇi*, which no doubt indicates a barrel-vaulted or semi-cylindrical roof made (or resting on a framework) of curved pieces of timber (i.e. rafters).

The Valabhī (*v.l.* Vaḍabhī) type of buildings is described in some details in the *Vishṇudharmottara*, chapter LXXXVI, as follows :[2]

Valabhī-saṁsthitam(-saṁjñitaṁ ?) ramyaṁ prāsādaṁ tu chatur-diśam |
vistāra-triguṇ-āyāmaṁ tathā ch=aiv=aika-mekhalam || 21 ||

pārśvayor=valabhī-pṛishṭhe chandra-śālā-yutaṁ bhavet |
prāsāde tatra kartavyās=trayaś=ch=āmara(la ?)-sārakāḥ || 22 ||

bhāgas=tu mekhalā tatra kaṭi-bhāgas(kaṭir=bhāgas ?)=tathā bhavet |
bhāga ekas=tu valabhī tathā tatra prakīrtitā || 23 ||

prāsādasy=āshṭamo bhāgaḥ kartavyo mekhalā-ga(ya ?)taḥ |
katy-ashṭa-bhāgau dvau hitvā sopānaṁ vistarād=bhavet || 24 ||

ekasyāṁ diśi ch=aiv=ātra dvāraḥ kāryaḥ samuchchhrayaḥ |
sv-echchh-āś-ābhimukhaḥ kāryaḥ valabhī-saṁjñitaś=tv=ayam || 25 ||

prāsāde'=smiṁs=tu kartavyā Brahma-Vishṇu-Maheśvarāḥ |
Ekānaṁś=ātha vā kāryā madhyagā Rāma-Kṛishṇoyoḥ || 26 ||

Gaṇeśa-Skandayor=madhye kartavyo vā Tri-lochanaḥ |
madhye'=rka-Chandrayoḥ kāryas=Tvashṭā v=āpi Janārdanaḥ || 27 ||

ek=aiva Durgā kartavyā bahu-bāhu-vibhūshitā |
tatra kāry=ātha vā Lakshmīr=jagat-tritraya-bhūshaṇam || 28 ||

Vishṇor=Bhoga-śayaḥ kāryaḥ prāsāde tatra vā nṛipa |
chatur-ātm=ātha vā kāryo deva-devo Janārdanaḥ || 29 ||

Śakra-Kīnāśa-Varuṇaiḥ sahito vā Dhan-eśvaraḥ |
anye devā na kartavyā ye mayā n=ānukīrtitāḥ || 30 ||

In the first edition of *Bhubaneswar* (New Delhi, 1958) I took this member to be a second *khākharā*. For the following reasons it appears to me now that it is more reasonable to regard it as a part of the *gaṇḍi* itself in the case of the temples of the Vaitāl group and as by itself forming the *gaṇḍi* in Class III of the *khākharā* temples described above: (1) No published *Śilpa* text mentions more than one *khākharā* in the case of any variety of *khākharā* temples; (2) if it is regarded as a second *khākharā*, the temples of Class III are left without any *gaṇḍi*; and (3) in no temples of Class I, where both this member and the *gaṇḍi* proper exist together, is there any appreciable horizontal break between the two, as one would naturally expect between the *gaṇḍi* and the *mastaka*. It, therefore, appears safe to restrict the term *khākharā* to the top component only.

[1] Cf. P. K. Acharya, *A Dictionary of Hindu Architecture* (Allahabad, 1927), *s.v. Drāviḍa* and *Va(Ba)labhi(-ī)*.

[2] *Vishṇudharmottara-Purāṇa*, ed. Priyabala Shah, I (Oriental Institute, Baroda, 1953), pp. 231-32.

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The following facts stand out clearly from the above extract.

Valabhī is a form of the *prāsāda*, with its length thrice its width. On the sides (*pārśva*) of its top (*pṛishṭha*) should be *chandra-śālās*. There should be one door facing any direction. Herein should be installed: (*a*) Brahmā, Vishṇu and Maheśvara; or (*b*) Ekānaṁśā between Balarāma and Kṛishna; or (*c*) Trilochana (Śiva) between Gaṇeśa and Kārttikeya; or (*d*) Tvashṭṛi or Janārdana between Sūrya and Chandra; or (*e*) multiple-armed Durgā; or (*f*) Lakshmī; or (*g*) Anantaśāyin Vishṇu; or (*h*) Vishṇu in four forms; or (*i*) Kubera with Indra, Yama and Varuṇa. No other deity is allowed.

From the foregoing it is clear that the Valabhī is oblong on plan and it is designed to have either a group of deities or singly Durgā, Lakshmī or reclining Vishṇu. The last recalls the association of the same deity with a monolithic shrine, now in the Mathura Museum (p. 14). Further, it is interesting to find from an inscription, dated A.D. 467-68, from Gadhwa (District Allahabad),[1] that a person constructed a *vaḍabhī* and placed therein an image of Anantaśāyin. A verse[2] from the Mandasor inscription of Kumāragupta and Bandhuvarman also may not be without relevance in this context:

Kailāsa-tuṅga-śikhara-pratimāni ch=āny=ā-
ny=ābhānti dīrggha-valabhīni sa-vedikāni |

In this verse, while describing Daśapura (modern Mandasor in Madhya Pradesh), the poet mentions the existence therein of buildings (*gṛiha*) with long *valabhīs* (*dīrggha-valabhi*), which in their loftiness were comparable to the high peaks of Kailāsa. The adjective 'long' before *valabhīs* shows that here are referred to buildings which had an elongated top—such as *khākharās* have.

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[1] J. F. Fleet, *Inscriptions of the Early Gupta Kings and their Successors*, Corpus Inscriptionum Indicarum, III (Calcutta, 1888), p. 268.

[2] *Ibid.*, p. 81.

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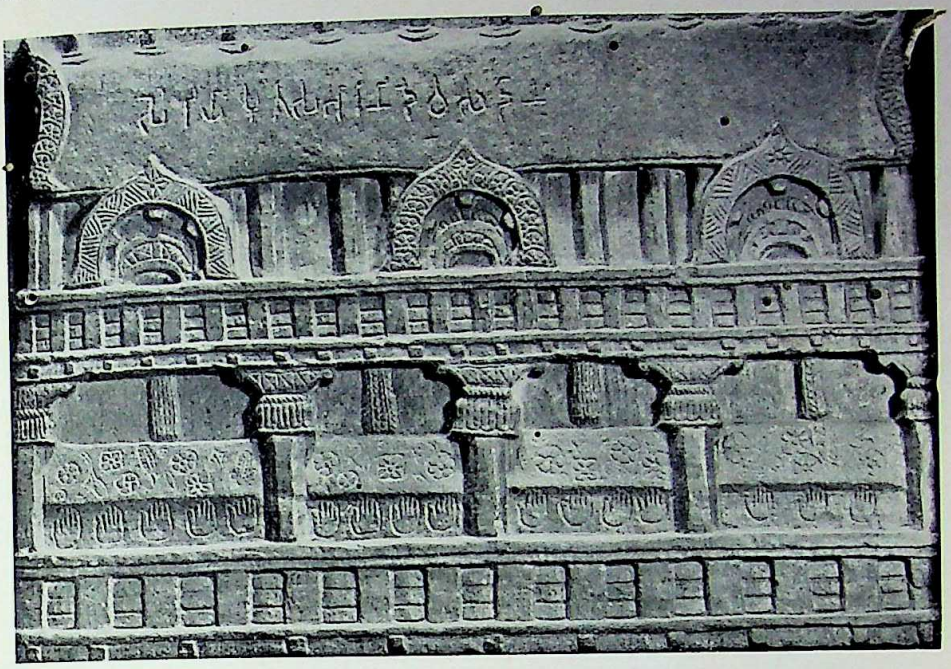

A. *Barrel-vaulted sanctuary, Bharhut (now in the Indian Museum)*

B. *Bhīma-ratha, Mahabalipuram*

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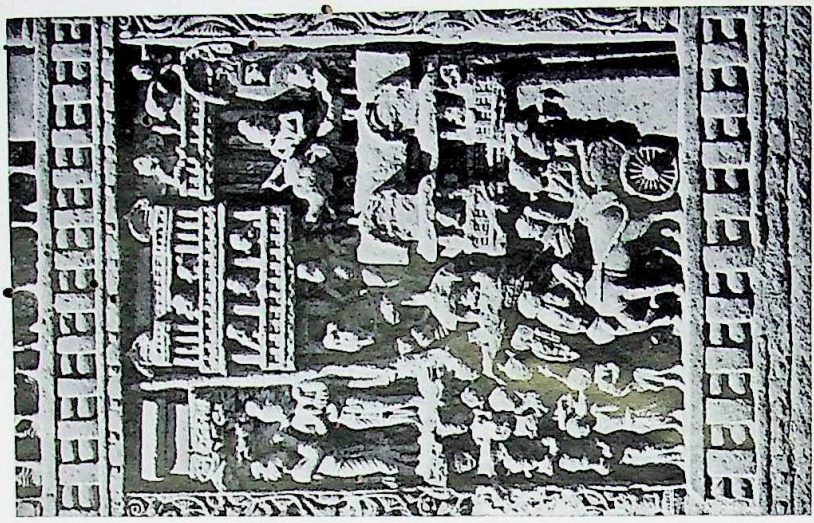

B. *City-gateway, Sanchi*

A. *Double-storeyed structure, Udayagiri*

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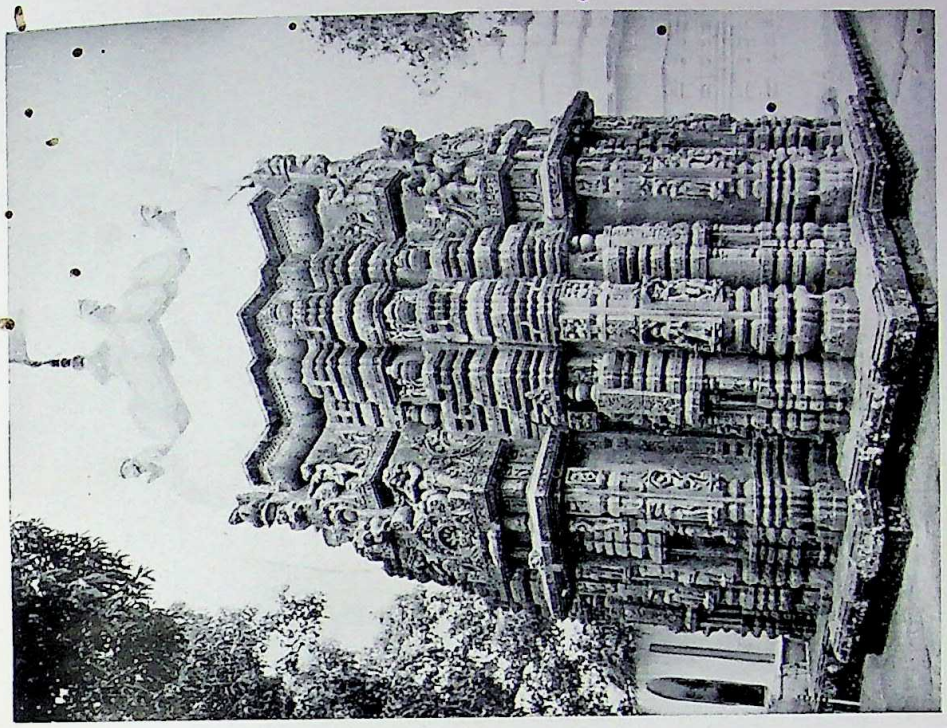
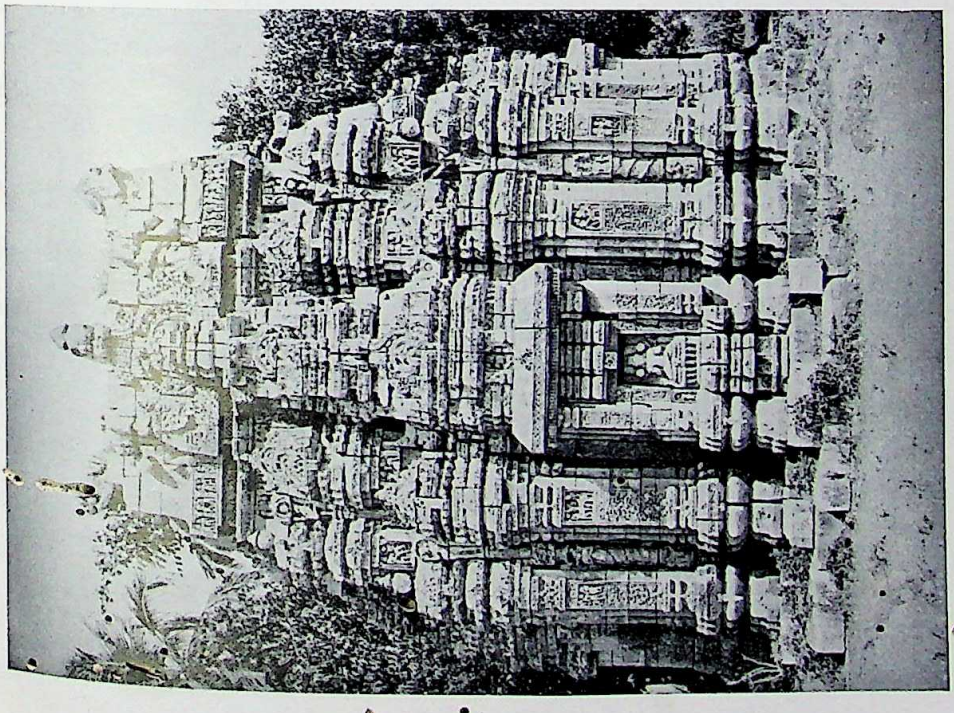


B. *Gaurī temple, Bhubaneswar*



A. *Vārāhī temple, Chaurasi*

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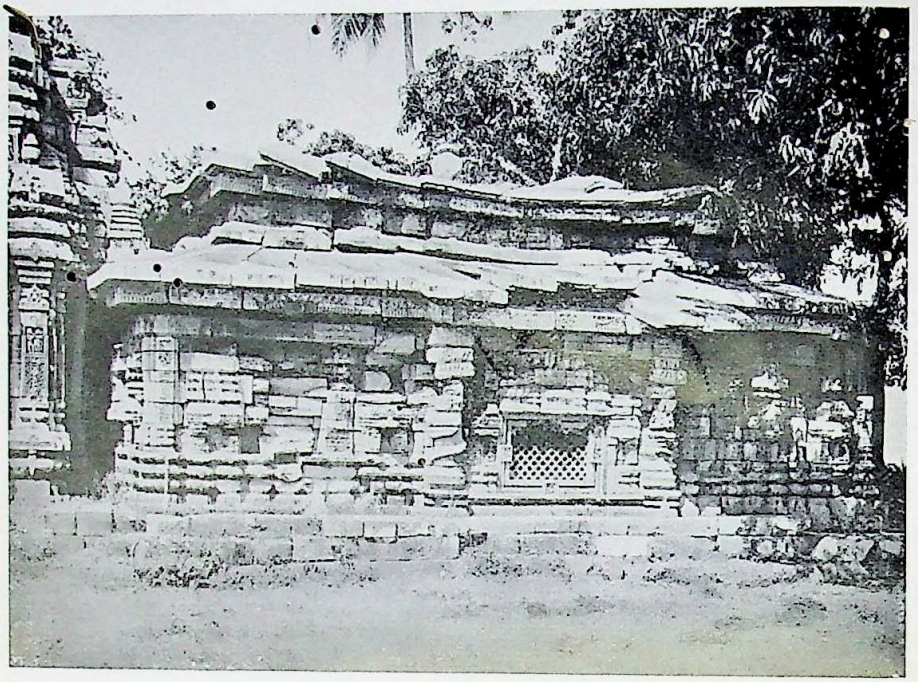

A. *Jagamohana of the Vārāhī temple, Chaurasi*

B. *Jagamohana of the Gangeśvarī temple, Beyalishbati*

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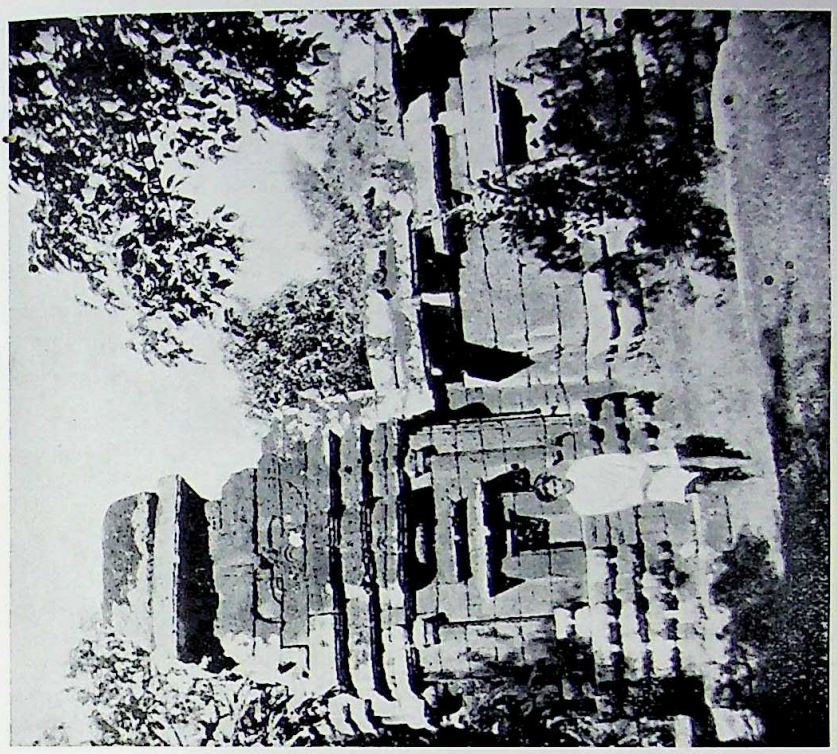
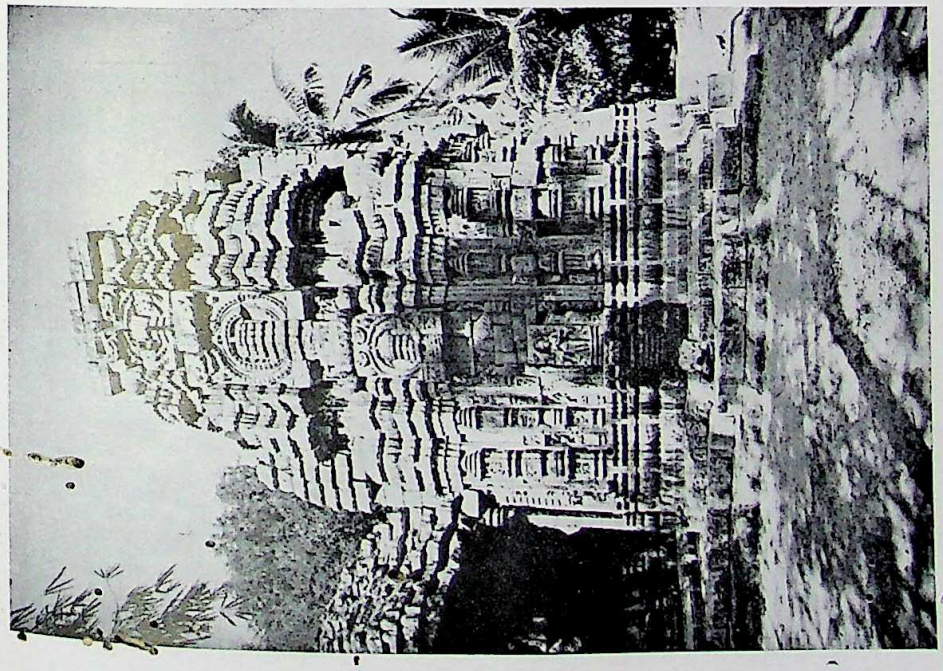


B. *Chandi temple, Kiskorpur*



A. *Gangeśvarī temple, Beyalishbati*

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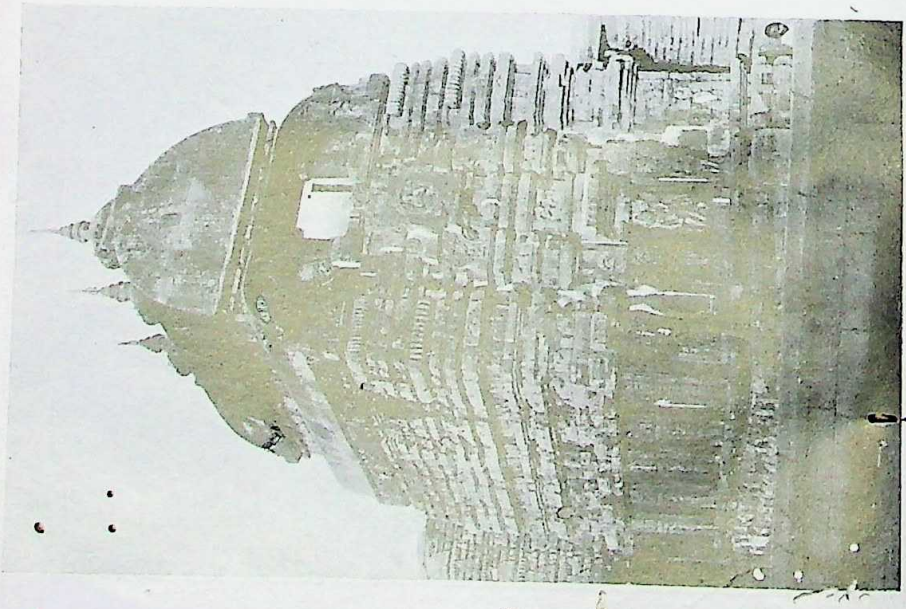
B. *Durgā temple, Rameswar*



A. *Vaitāl Deul, Bhubaneswar*

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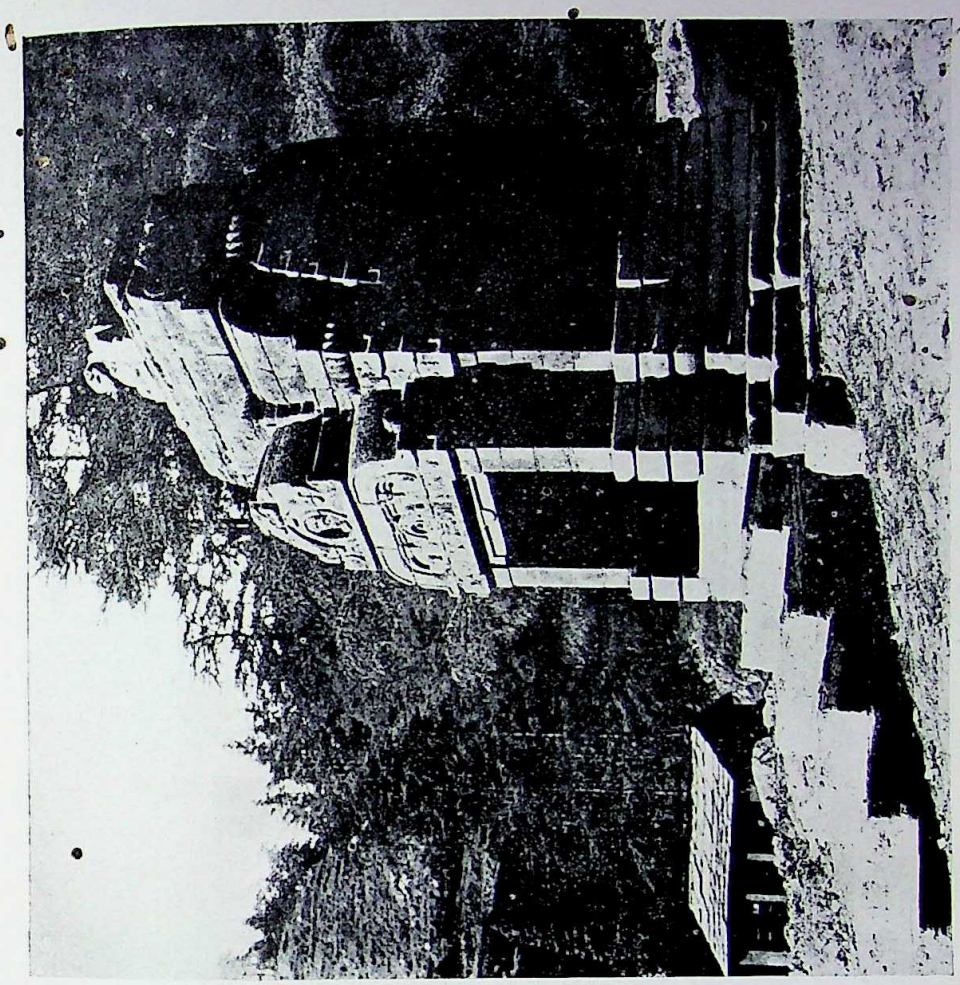
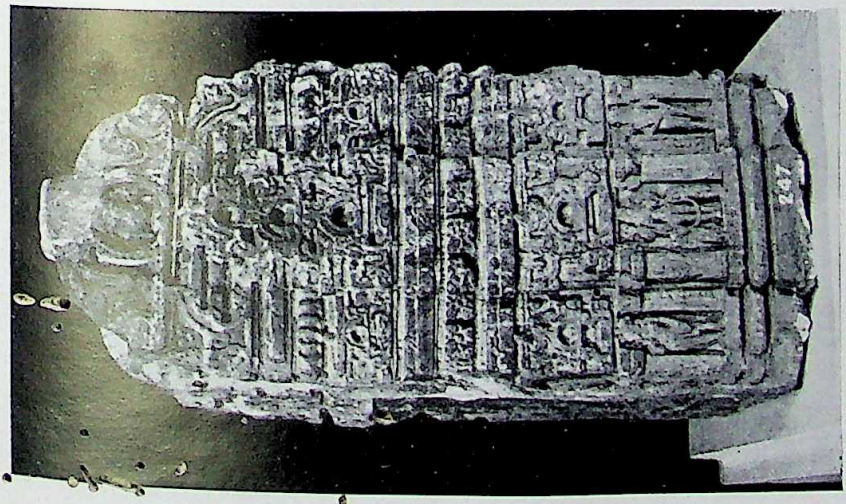


B. *Chaṇḍikā temple, Jageswar*



A. *Monolithic shrine (now in the Mathura Museum)*

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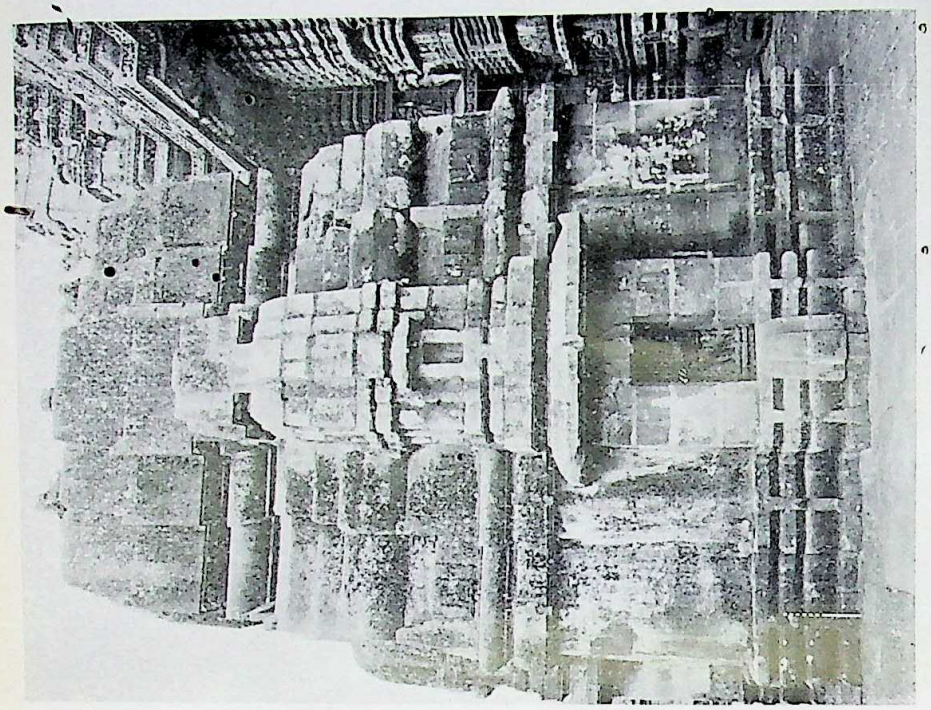

B. *Gopālinī temple, Bhubaneswar*

A. *Sāvitrī temple, Bhubaneswar*

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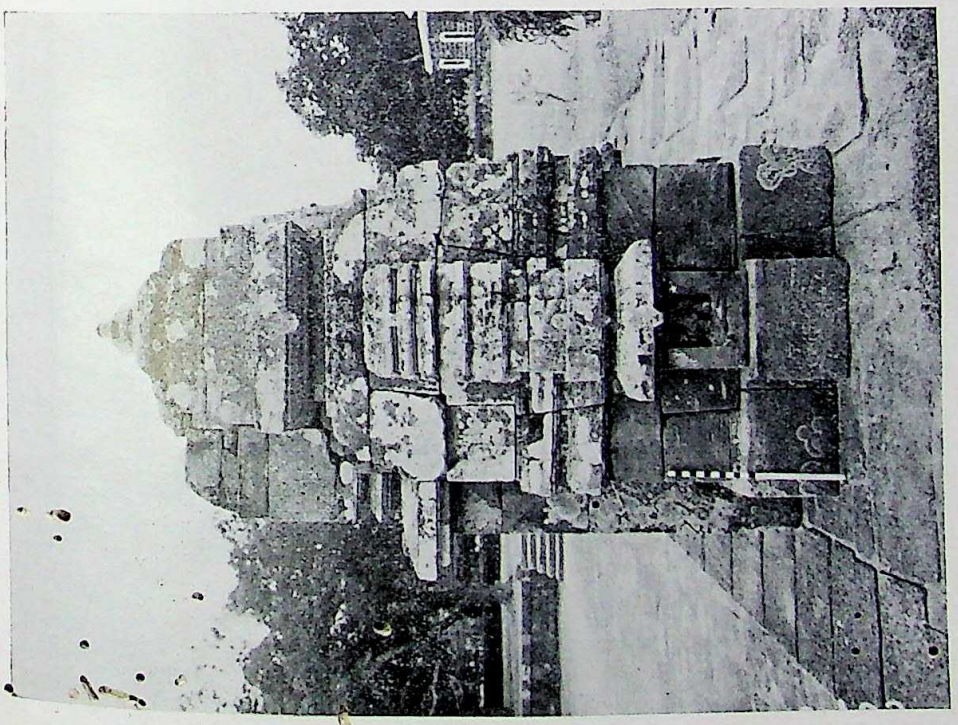
B. *Small temple, Ranipur-Jhurial*



A. *Miniature temple, Bhubaneswar*

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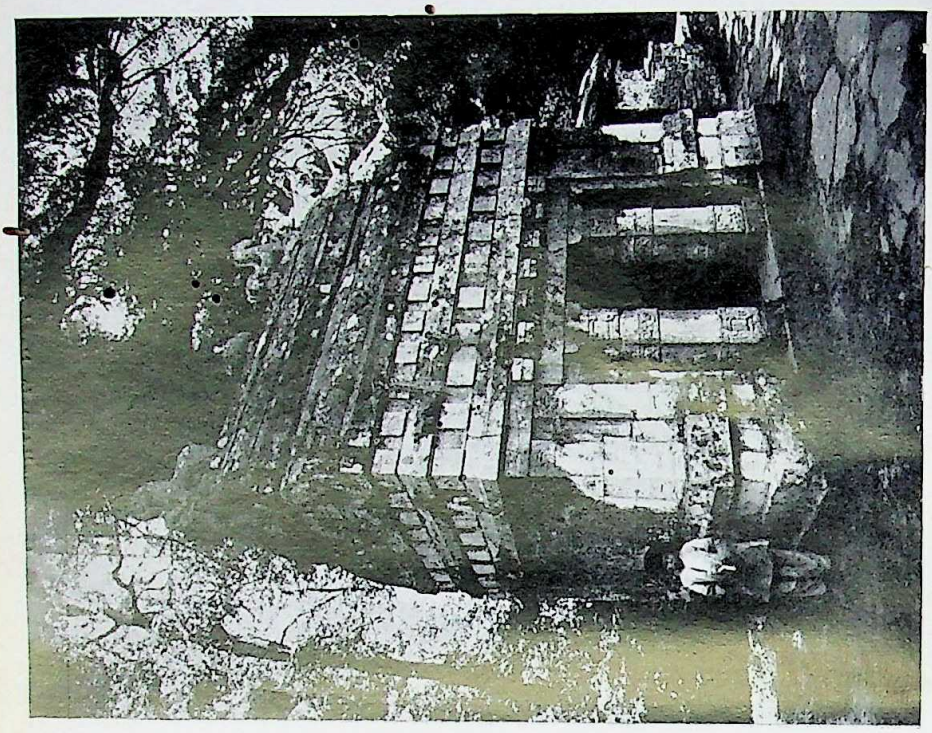
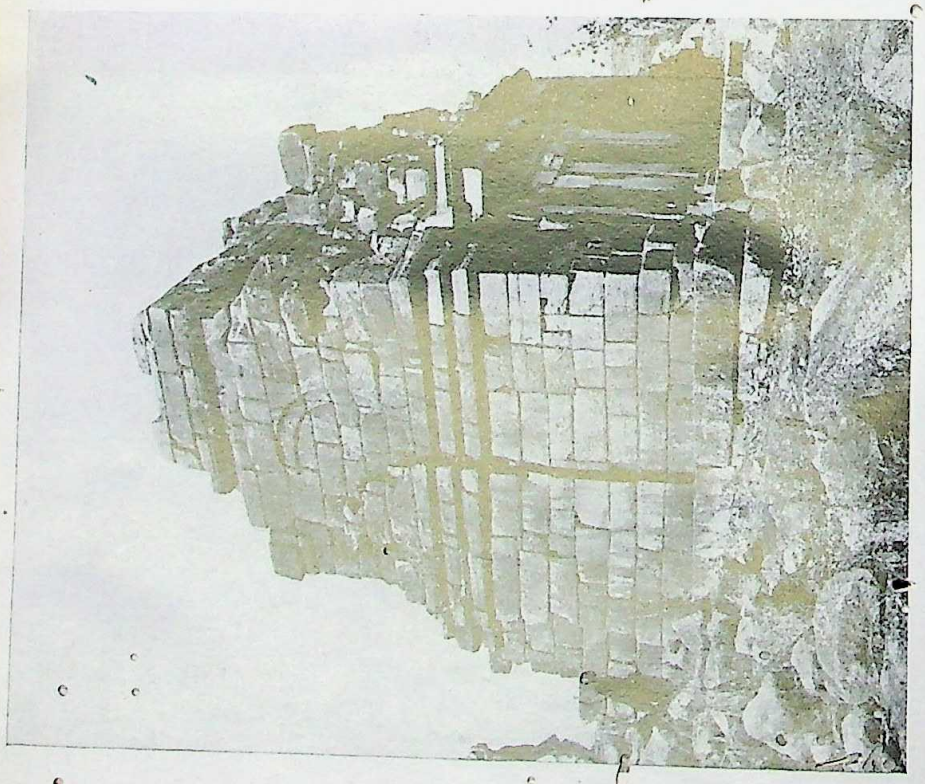


B. *Nava-Durgā temple, Jageswar*



A. *Liyahāri-mandir, Ranipur-Jharial*

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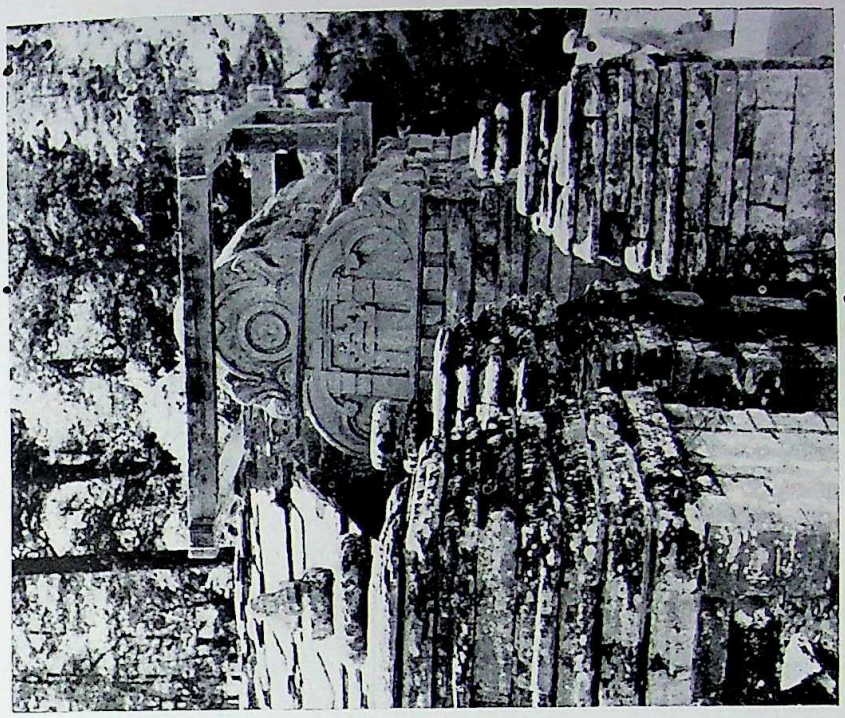
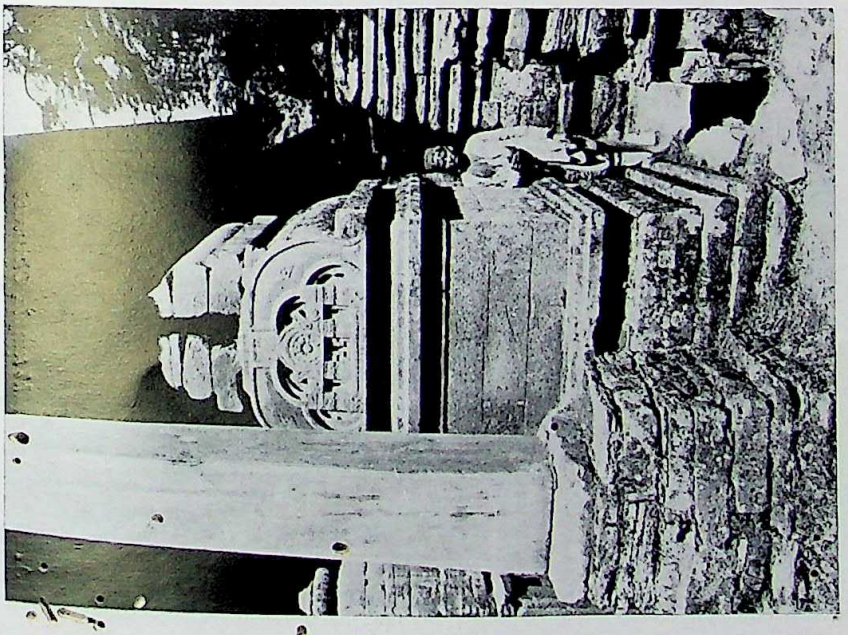


B. *Pushti-devī temple, Jageswar*



A. *Kālikā temple, Jageswar*

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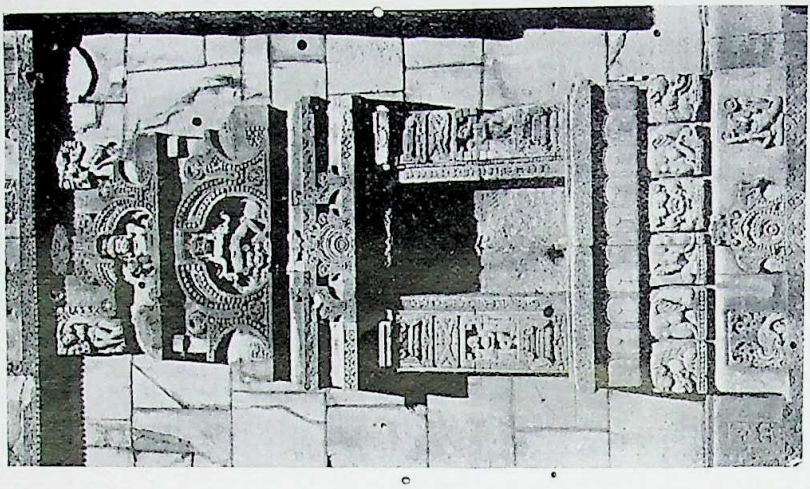
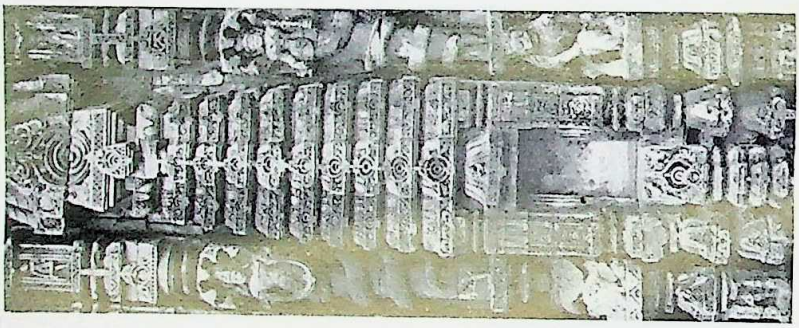


C. *Khākharā-maṇḍi, Paraśurāmeśvara temple, Bhubaneswar*



B. *Khākharā-maṇḍi, Pārvatī temple, Bhubaneswar*

A. *Vārāhī, Vārāhī temple, Chaurasi*

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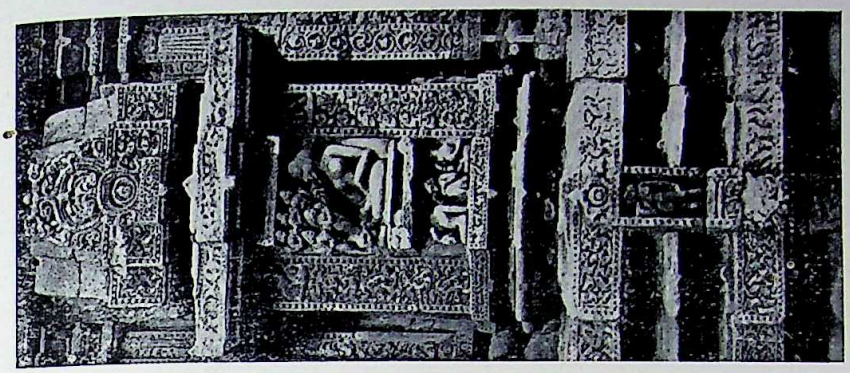
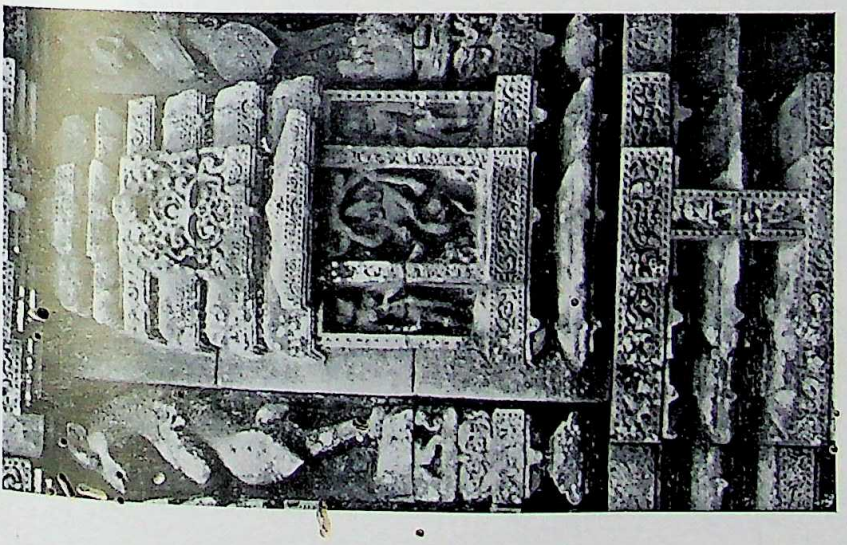


C. *Khākharā-muṇḍi, Liṅgarāja temple, Bhubaneswar*

B. *Khākharā-muṇḍis, Ananta-Vāsudeva temple, Bhubaneswar*



A. *Khākharā-muṇḍi, Brahmeśvara temple, Bhubaneswar*

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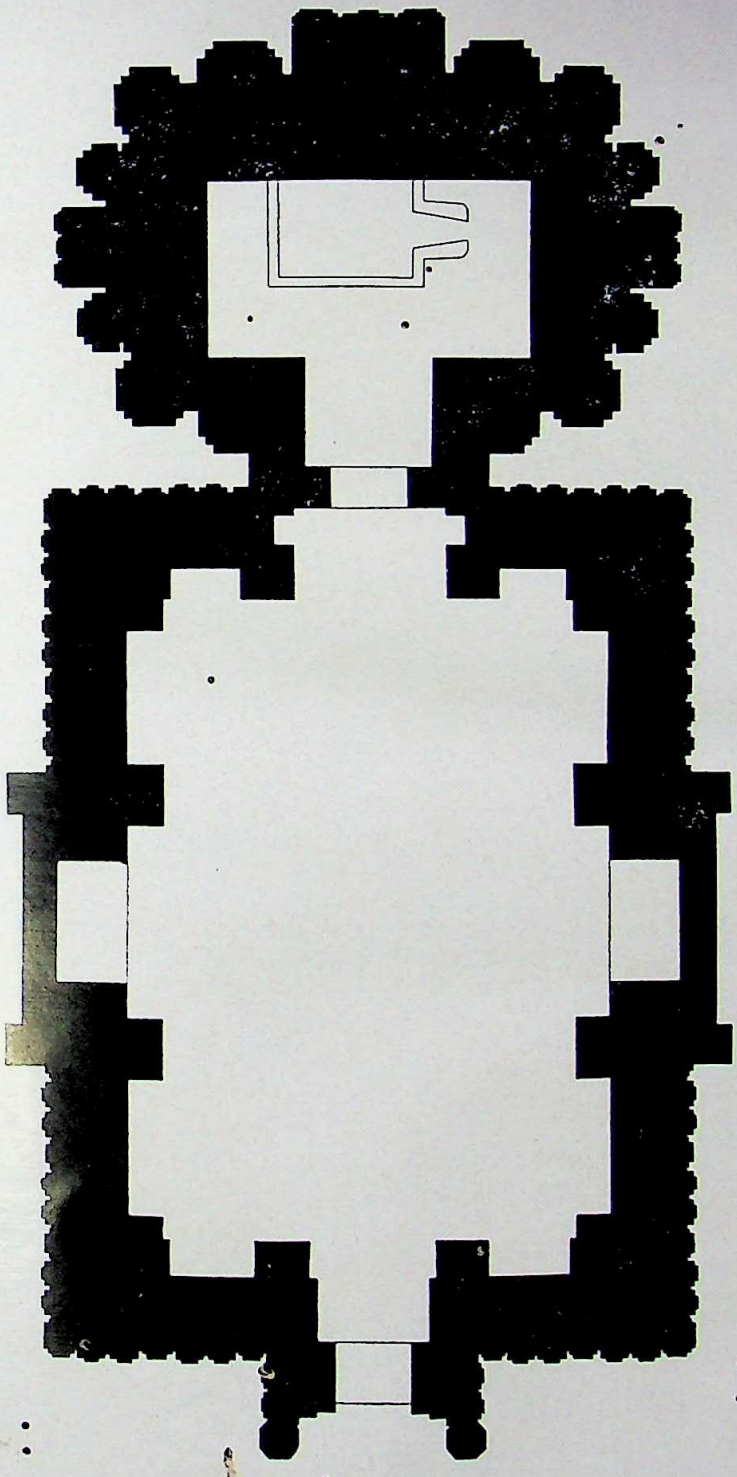
VARAHI TEMPLE

SCALE OF FEET



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SOME CHANGES IN KHASI CULTURE

By K. P. Chattopadhyay

In the following note, the effect on some traits of Khasi culture, in one area of contact with Hindus as also with the Britishers who came to Khasi hills is noted. The writer has drawn upon earlier data collected by Gurdon, Cantlie and others and also on the data collected by him on the occasion of two visits to Mawphlang, in 1940 and again in 1951. Part of the data was collected by postgraduate trainees under him, with his help where needed.

The first trait to be studied will be the concept of rights in land. In the past land was the main source of food supply and of other income as well. Hence it has been given priority in consideration. Before taking up the detailed discussion of particular changes, it is to be noted that it was found that many general changes had occurred in 1951 when the area was revisited. While in 1940, a rickety old bus used to call at Mawphlang at intervals of three to four days, in 1951 there was a regular daily bus service plying twice in the course of the day. Hired cars could also be arranged by notice a day earlier. During the war, troops had been stationed in a good part of the neighbourhood and far more intensified contact with the outside world had taken place then than ever before. Trade had developed correspondingly (though temporarily) during this period.

I. Land in the Khasi hills proper comes under two heads: (*a*) public, and (*b*) private. Certain details regarding the latter class of land mentioned by earlier writers will be first noted.

Gurdon, writing nearly fifty years ago, states[1] that private lands 'may be subdivided into ri-kur or lands which are the property of the clan and ri-kynti, family or acquired landed property . . .'. A very large proportion, certainly of the high lands, is the property of the clan. The clan lands originally when population was sparse were owned by families, but as the members of the family increased and a clan was formed, the lands became the property of the clan instead of the family. Such clan lands are properly demarcated by stone boundary marks (Fig. 1). 'No clan lands can be alienated without durbar of the whole clan.' But 'Ri Kynti are private lands which have been either acquired by a man or woman individually, or in the case of a woman, inherited from her mother. Such lands must be entirely distinguished from the lands of the clan'.

According to David Roy[2] in the Khasi States, 'Lands come under two main divisions :

Class A : Ri Kynti
Class B : Ri Raid

Ri = land; Kynti = possession, land in absolute possession; Ri = land; Raid = community, land for the community'.

'The "Bakhraw" or leading families or clan came and occupied lands won or obtained by them. The lands, occupied and distributed as absolute possessions, became the Ri Kynti lands of these families. They are inheritable

[1] *The Khasis* by Lt.-Col. P. R. T. Gurdon. London, 1914.
[2] *Notes on Khasi Law* by Keith Cantlie, 1934.

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and transferable at will. These lands are demarcated by stones and land-marks.' Sketches have been given by David Roy of such stone boundary marks.

Later on he adds, 'Under the two main classes of lands above described come lands distinguished by different names, which names serve to indicate the purpose or the idea for which they are held or maintained.'

'A: Ri Kynti, Ri Khurid, Ri Tymmen, Ri Iapdup.

In Ri Kynti the owners are in absolute possession. They can sell, mortgage, lease and dispose of it in any manner that they deem fit.'

> 'Ri Khurid . . . means Ri Kynti obtained by purchase.
> Ri Tymmen is Ri Kynti of ancestry.
> Ri Iapdup is land owned by a family which has become extinct. These lands lapse to the State.'

David Roy notes significantly at the end of this part of his note, 'Nowadays as land is becoming more valuable owing to increase of population, and easier disposal of crops by better transport, there is a growing tendency for persons to occupy and claim as much Raid lands as they can. In the old days for an ordinary homestead not much land was required, and for cultivation purposes land not more than could be cultivated by a single person or family would be taken up. At present people possessing ready cash are apt to enclose big areas in a Raid land to the exclusion of everybody else in the village. There are instances where even mud or stone walls are erected right round the areas, and instead of ordinary cultivation pine trees are grown, and the areas with the trees kept as their private reserves and regarded as their absolute possession, with a right to cultivate there and sell the trees therefrom and then grow trees again as in Ri Kyntis.'

David Roy has rightly indicated how Ri Raid is being transformed into Ri Kynti of a family. Certain points have, however, to be clarified.

In the old days also, as Roy himself notes, certain families claimed certain areas as their private preserve. Apparently when the village was founded, each group of families of a particular clan—probably a kpoh, i.e. an extended family—demarcated certain areas for their homestead and cultivable land, to avoid future trouble with other clans. In the Khasi States, villages are not single clan growths. There are generally several founder clans termed Khadar kurs. In Mawphlang, the Iangblah families came first and then the Lyngdoh and others. But twelve clans eventually secured right of founders.[1] Any member of these can set up a homestead in the Ri Raid and cultivate as much land as lies in the power of family.

Obviously, the early settlers demarcated certain advantageous areas—by right of being founders, and sometimes by force of conquest if Roy's suggestion is right—for themselves and their descendants. This would avoid dispute among the founder clans in the matter of choice of sites for the next few generations. Since the mode of production of crop (hoe cultivation with jhuming) was such that a very limited acreage could be cultivated by each simple family, no one would enclose for personal use a larger area. Also, since everyone in the State could cut timber as required for house construction, fuel, etc., there was no point in planting pine trees at that time on Ri Raid. It would simply remain there. The valuable cash crops now cultivated—oranges, potatoes, vegetables, like cauliflower

[1] *Khasi Kinship and Social Organization* by K. P. Chattopadhyay; Anthropological Papers, New Series, No. 6 (Calcutta University), 1941.

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and squash, were unknown. Also as Roy has noted, transport was bad and any surplus crop could not be easily marketed. Actually, with hoe cultivation and no hired labour employable there was very little surplus left over.

Since British occupation of these territories and the development of Shillong, there have been important changes. Due to the immigration of large numbers of Hindu cattle grazers, large tracts of land, which brought no return to the Siem or the villagers formerly, are now fetching rent. The loss of the land fertility or soil erosion or prevention of future growth of timber resulting therefrom will not be discussed here.

Again, Khasis found a good deal of employment in the off-season of agriculture, in road building and similar operations after British occupation. Timber from the forests was also in great demand and became valuable. New cash crops were also introduced. The increase of population did introduce some changes, but it was not very important. The increase was inadequate to meet the demands for labour in these hills. This need has actually been met by large-scale immigration from Nepal hills. It shows that the Khasis had not then been suffering from shortage of cultivable land, as suggested by Roy.

In these changed circumstances it became worth while for a Khasi to plant large tracts of Ri Raid with pine shoots. Under Khasi law, such land so long as it is cultivated and does not lie fallow for several years, after the crops have been cut, continues to be in possession of the family. The ancestresses of some of the present Iangblah and Kharshiing families of Mawphlang were acute enough to realize the value of timber fairly early, when the modern economic changes started. Ka Jem, the elder sister of U Subu Rai's mother, had a pine-grove planted by her husband, U Nong Sohra, over a large tract of down land to the north-west of the village; it is almost a small forest, in size. Only the descendants of Ka Jem can cut and sell these trees which supply valuable timber, and so long as they plant enough shoots to keep the forest going, the land will remain in their possession. Normally, it will be like a lease in perpetuity. Since no land tax is paid, this is equivalent to absolute possession, barring the right of sale of the land for other purposes. A similar forest was planted by U Doloi, husband of a woman, Ka Langniah, of the Kharshiing clan—another of the founder Kurs. This forest is now the property of her children and grandchildren.

Ri Kynti lands are not, however, of recent date. As Gurdon has pointed out, a good deal of the ancestral Ri Kynti, i.e. land termed Ri Tymmen, originally must have begun as the private property of a single-extended family. The provision of a rule in land ownership regarding Ri Iapdup makes it clear that when a family and all its branches traceable or remembered to be connected genealogically died out, their Ri Kynti reverted to the State. It did not go to a clan member elsewhere as clan property. Obviously, at origin, the Ri Kynti came from the State representing the group that founded the village, and was only separated for the time being from the Ri Raid of the community. When the family dies out, the reason of existence of the Ri Kynti disappears.

Inside the group whether a kpoh (extended family) or Kur (Sib) each family can cultivate as much as it likes—each taking its own crop. Disputes, however, do occur regarding encroachment at present if indeed they did not occur in the past.

It should be evident that while any part of Ri Raid taken up by a family and later sent out of cultivation goes to the common pool, land labelled Ri Kynti remains in possession of the family or larger social group.

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The pattern is the same as for the village. For the latter, land can be taken as required from the common portion by all descendants who are members of the founder clans, and stay in the village. For the family, including the extended family, the right of use of the Ri Kynti is held by all the descendants in the female line.

Evidently, in the old days also, there were cases when a family dwindled in size, until the Ri Kynti was too large to be cultivated by the members of it. Another extended family may have been too prolific and used up all its best Ri Tymmen, i.e. ancestral Ri Kynti, and might have only bad plots or distant areas of Ri Raid left. In such case they would like to have some of the Ri Kynti of the dwindling family. Again, the latter may have removed to another village in a better site with greater opportunities of domination as early settlers. The Iangblah Kur of Mawphlang are a case in point. They came from elsewhere and own ancestral Ri Kynti in other areas. Even the Myntri U Subu Rai could not say when these were purchased or became their Ri Kynti. In any case, like the Bengalee peasant who owns a plot of paddy land in a distant village, the Iangblah families here, collectively through their representative U Subu Rai lease out this land for short periods at fixed rents. It should be remembered that the Khasis living adjacent to Sylhet and the Syntengs on Jaintiapur side have long been in contact with Bengalees and their culture.

The land is leased out for five to six years at a time and half the total rental payable is made over at the commencement of the lease. The balance is paid at the end of the period. It has been pointed out that land belonging to the family is not inherited in any generation separately. A woman with two daughters and five granddaughters—two of one daughter and three of another, for example—will not have one-fourth and one-sixth share for daughter's daughter in the two lines. On the contrary each household of granddaughters will have an equal share of the total income. Full details are noted in an earlier paper by the writer (*Khasi Kinship and Social Organization*, etc.—ibid.).

About purchased land Myntri U Subu Rai stated that he has himself purchased some such land—which he termed Ri Khynraw and not Ri Khurid (the latter term is from Bengalee *Khorid* and not from Hindi *Kharid* as David Roy states). Some land was purchased by him before marriage. That will go after his death to his sister as her Ri Kynti. Some more land was bought after marriage, and this according to Khasi custom is his wife's property. These statements were made, and details verified in 1940 when the writer visited Mawphlang village.

Of the more important changes that were observed in 1951, the following are noted:

(*a*) Normally when a woman has only a son living, and her sister has no daughter, the son may adopt, according to Cantlie, a girl of the same kur who was distantly related. In 1940, a woman by name Ka Donbon, of Lyngdoh Kur, was alive. Her house was of the old style inverted ⊂| shape, roughly apsidal. She had stated then that she was Ka Khadduh of her family. In 1951 she was dead. Her daughter, Ka Kynthup, had also died unmarried. The eldest son, U Rin, had married and settled in another village. The second son, U Lin, had married a girl, of Iangblah Kur, of the village (Mawphlang). Ka Donbon had no sister. The son, U Lin, took over the mother's house and the one potato field which she had owned. On the death of U Lin, the house, which is now his property, will pass to his wife and daughters. It is not a house built by him nor a field prepared by him. Hence in the old days, he would not after marriage have had any claim on these and also not been able to transmit these to his wife and daughters.

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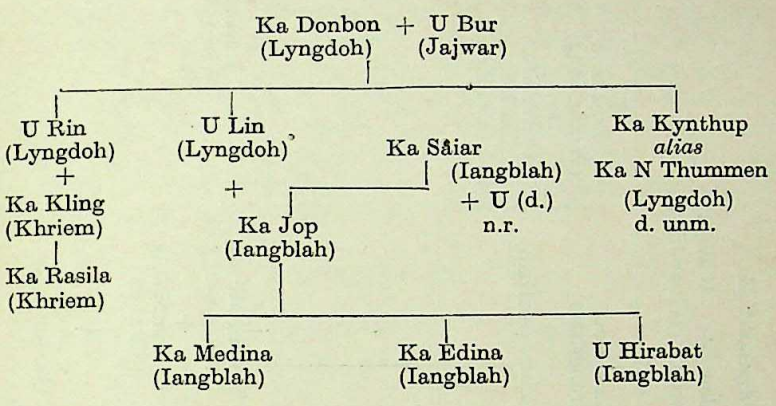
His wife's mother, Ka Saiar, owns a rice-field and a potato and maize field and had a house near what is known as school hill in the village. But U Lin's wife, Ka Jop, came to stay with her husband in his mother's house. The woman, Ka Saiar, has no other daughter. She has also come to stay in the house of late Ka Donbon, demolishing her own hut but keeping the site for those daughters of Ka Jop who will set up separate house on marriage, the youngest remaining in the house of Ka Donbon. Outwardly the resident family unit resembles the normal pattern found among Khasis but the property ownership pattern deviates therefrom.

GENEALOGY I


Ka Donbon (Lyngdoh) + U Bur (Jajwar)
U Rin (Lyngdoh) + Ka Kling (Khriem) | Ka Rasila (Khriem)
U Lin (Lyngdoh) + Ka Jop (Iangblah)
Ka Saiar (Iangblah) + U (d.) n.r.
Ka Kynthup alias Ka N Thummen (Lyngdoh) d. unm.
Ka Medina (Iangblah)
Ka Edina (Iangblah)
U Hirabat (Iangblah)

So the land, originally of a Lyngdoh family, will pass to a Iangblah family.

(*b*) Land of good quality near the village is no longer to be had for clearing. On the other hand, those families whose men are engaged on other jobs, even though living in the village, are letting out land in the village itself. Also such employed persons no longer clear Ri Raid to make new fields. This was observed in the case of the family of Ka Tyrdon. This woman (who was dead long before 1951) had three potato and maize gardens of large, medium and small size and two rice gardens, one large and the other of medium size. Her eldest daughter, Ka Enisei, got the smaller rice-field and the smallest potato garden. The other daughter, Ka Queen, as Ka Khadduh inherited the other three large- and medium-sized fields and gardens.

When Ka Enisei set up a separate house her husband, U Shimbiar Sing, and she cleared some Ri Raid and made another fair-sized potato garden. This woman, Ka Enisei, gave a portion of her potato garden to her eldest daughter, Ka Drissibon, who lives in another house where she moved after marriage. It was built by Ka Drissibon's husband on land given by her mother. This man, U Hillson, is a bus driver and being partly employed has not cleared more land. The other daughter lives in Ka Enisei's house with her husband, U Khrenshon, who cultivates the remaining garden and fields. Ka Enisei was dead by 1951. The eldest daughter of Ka Queen, the girl, Ka Slissibon, moved to her own house after the birth of her first child in her mother's house. Her house has been built by her husband, U Quentin, on land given by her mother. Ka Slissibon has received from Ka Queen the medium-sized potato field. Her younger sister will get the rest of the mother's property. Normally, U Quentin would have cleared some Ri Raid. But he has not done so, as nowadays good land near the village cannot be had in this way. To make a new field, he said, where land is available, will involve much labour and expense.

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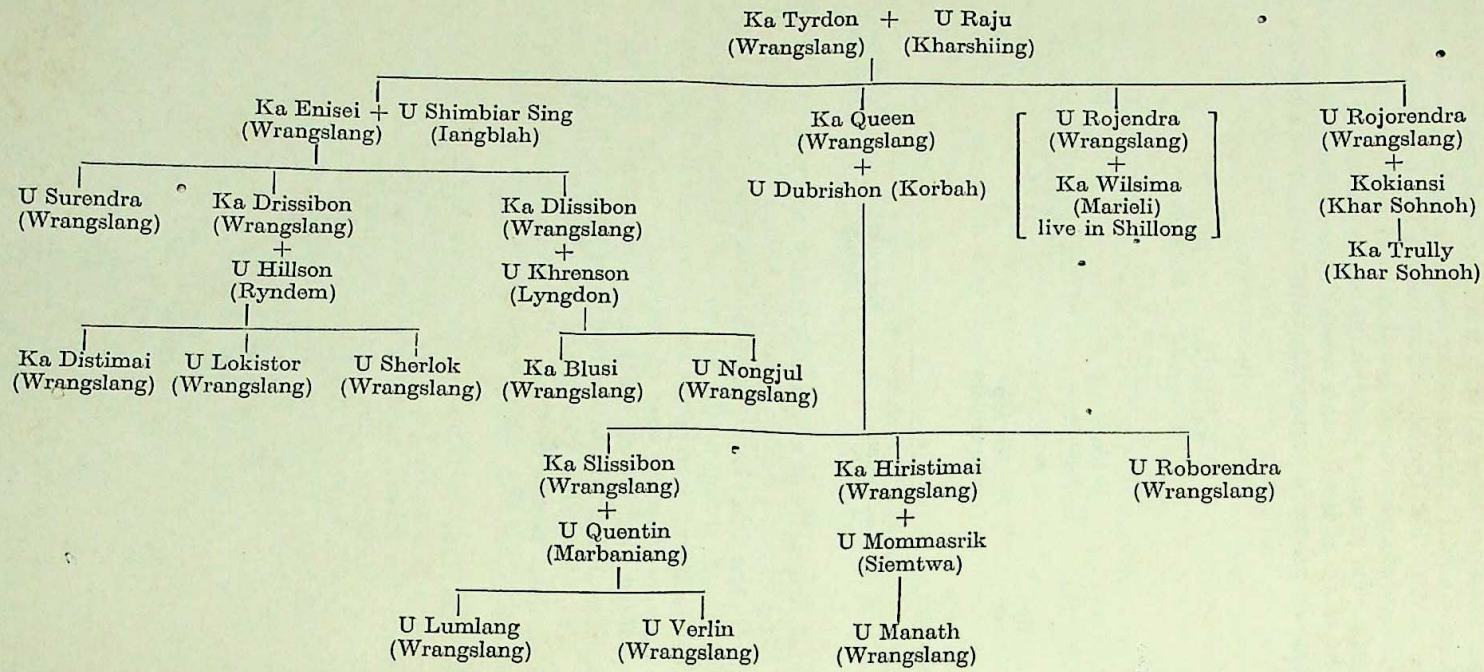
GENEALOGY II


Ka Tyrdon (Wrangslang) + U Raju (Kharshiing)
Ka Enisei (Wrangslang) + U Shimbiar Sing (Iangblah)
Ka Queen (Wrangslang) + U Dubrishon (Korbah)
U Rojendra (Wrangslang) + Ka Wilsima (Marieli) live in Shillong
U Rojorendra (Wrangslang) + Kokiansi (Khar Sohnoh)
U Surendra (Wrangslang)
Ka Drissibon (Wrangslang) + U Hillson (Ryndem)
Ka Dlissibon (Wrangslang) + U Khrenson (Lyngdon)
Ka Trully (Khar Sohnoh)
Ka Distimai (Wrangslang)
U Lokistor (Wrangslang)
U Sherlok (Wrangslang)
Ka Blusi (Wrangslang)
U Nongjul (Wrangslang)
Ka Slissibon (Wrangslang) + U Quentin (Marbaniang)
Ka Hiristimai (Wrangslang) + U Mommasrik (Siemtwa)
U Roborendra (Wrangslang)
U Lumlang (Wrangslang)
U Verlin (Wrangslang)
U Manath (Wrangslang)

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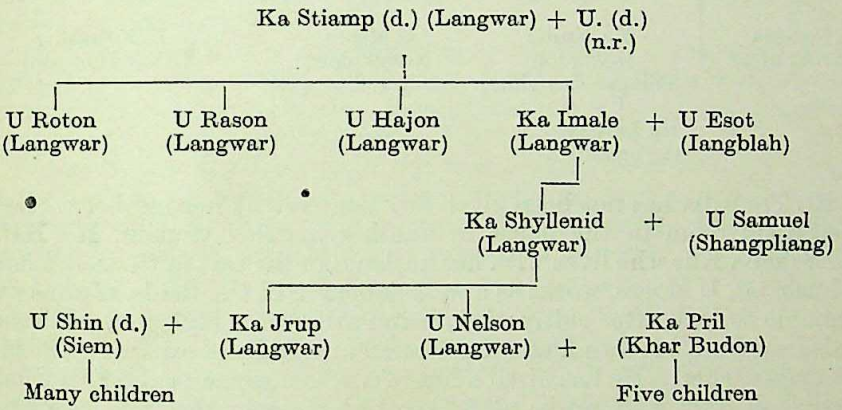
Trees will have to be cut down, roots taken out, shelf-cut in the hillside and protecting terraces built. But fields are nowadays available for renting in the village. So he has rented one rice-field of fair size from a man of Langwar Kur. The eldest son of Ka Tyrdon is I.A. passed and works in an office in Shillong. The other works as clerk in the Lyngdoh's office in the village, and also cultivates his wife's small potato field. He has not cleared any fresh land.

(c) It was stated that a field next to house, used to grow crops, is known as Ka Kper iing; a field in the village, but at some distance from the house would be Ka Kper Shnong. On the other hand, a field far away would be Ka Kperlum. The first two categories of fields are cultivated each year. The third category, usually on the hillside, has to be left fallow for four to five years after one cultivation. Nowadays it is this last type of land, if abandoned for many years, can be taken up by another person for cultivation. Since normally it has to be left fallow for two to five years, the period 'many years' was asked to be clarified and was said to be about eleven years. Even so, if the person is a resident of the village and has not abandoned it, no one else takes it up. This is illustrated from the case of Ka Shyllenid in Genealogy III below.

GENEALOGY III


Ka Stiamp (d.) (Langwar) + U. (d.) (n.r.)
U Roton (Langwar)
U Rason (Langwar)
U Hajon (Langwar)
Ka Imale (Langwar) + U Esot (Iangblah)
Ka Shyllenid (Langwar) + U Samuel (Shangpliang)
U Shin (d.) (Siem) + Ka Jrup (Langwar)
U Nelson (Langwar) + Ka Pril (Khar Budon)
Many children
Five children

The woman, Ka Shyllenid, has the house in Mawphlang, two fields Ka Kper Shnong and one field Ka Kperlum. In her grandmother's lifetime, her mother's brother, U Hajon, cleared it before he married. So this land came to be the property of Ka Stiamp and then of Ka Imale and finally of Ka Shyllenid. The other two fields were claimed by Ka Shyllenid to have been made from Ri Raid by her husband. She is now too old to look after the Ka Kperlum; but no one has taken it. After her death, the daughter, Ka Jrup, will get the house and plots of land. She stays in village Mangap where she runs a shop of her own. Even if she continues to stay there, she will have these plots of land as her property. She may not like to cultivate these but let these out on hire.

(d) Formerly, each family built its own house. As noted in the cases quoted and also in the earlier paper mentioned, a married daughter moved out of her mother's house, generally after the birth of at least one child, to a house built by her husband on land given by her mother. It was her house and went on her death to her youngest daughter. So long as the people here lived mostly in a subsistence economy, there was no question of renting a house from another. But nowadays with cash crops like potato and

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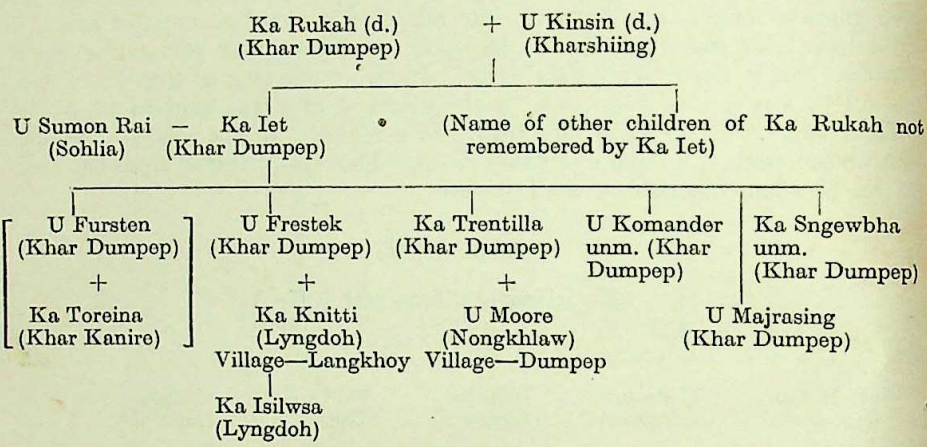
with other avenues of work houses are not always built for moving in when coming away from the wife's mother's house. Sometimes, the girls nowadays move out a few months after marriage. This is illustrated in the case of the family of Ka Iet. This woman inherited from her mother, Ka Rukah, a number of potato fields, and she and her husband cleared more land. Her eldest son has gone to Shillong where he has settled. The other son, U Frestek, has married a girl, Ka Knitti, of another village, and brought her to his own village of Mawphlang. The eldest daughter, Ka Trentilla, of Ka Iet, is married and, although the wedding took place only a few months ago, she has gone away from her mother's house.

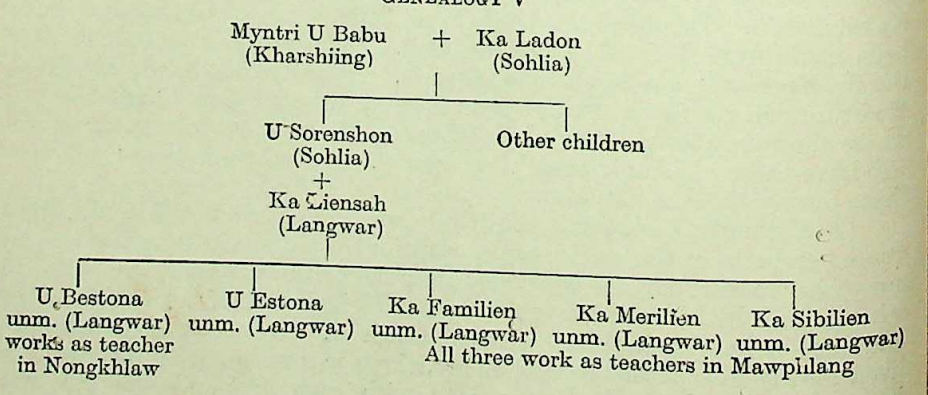
GENEALOGY IV



Ka Trentilla has not been given any land yet by her mother. She has rented a sideroom in the house of another married woman, Ka Hai, of Khar Sohnoh Kur who lives with her husband in the rest of their own house. The husband, U Moore, works as a wage labourer in the fields of others who are unable to look after cultivation, being otherwise employed. U Frestek has also not built his own house nor cleared any Ri Raid owing to difficulties mentioned earlier. He has hired a hut of a Khasi woman called Ka Opmon, of Lyngdoh Kur, and works as a wage labourer in the fields owned by others, including his own mother.

Formerly, each family cultivated its land with the help of its members. Now some families who have cleared larger areas than the members can

GENEALOGY V



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tackle by themselves, employ wage labourers. This is done also when the members work in other occupations. Thus U Sorenshon, son of Myntri U Babu, had married a girl, Ka Liensah, of Langwar Kur, who owned a house but little land. The husband had cleared a large area of land himself. His three daughters all work as teachers in a local Middle English School. The father has given them each a large plot of land. The mother's house and land will go to the youngest. One son also works as a teacher in another village. The other son who is unmarried works in these fields along with wage labourers.

Similarly, the land of Ka Synon, daughter of Ka Hoiman of Iangblah Kur (*see* earlier paper), is cultivated by a wage labourer along with her husband, U Luk, and her son, U Moin. The daughter's husband, U Wando, stays in the house of Ka Synon and helps in the cloth shop run by Ka Synon. The eldest son, U Hospar, has gone to live in Shillong.

It is clear that a subsistence economy has under external contact and due to changes resulting therefrom in communication and trade, and also due to impact of other ideas, changed into a money economy. Further, formerly land was held collectively by a group in a village with each household of the larger social group—whether the unit composing it was a simple or extended family living separately—getting an equal share of the income. The position at present is that land is tending to become individual property. It is being let out on rent, in the village itself, to villagers when the owner is otherwise engaged.

II. The bond that united members of the Khasi Kur in former times persisted even after death. The women lived and died in their own house and their bones after cremation were at first kept in a stone chamber for the extended family and the wider Kur group in the village. Later it used to go to the Kur Ossuary of the State. Men lived before marriage in the mother's house, and in case of death there, the funeral and postfuneral rites were similar to that of the women. After marriage, the men lived in the house of the wife but the bones came back eventually to the mother's Kur Ossuary. This unity of the Kur along with separate family life found expression in economic life in the collective rights of the group in land, along with family rights of a usufructuary type in land and of individual rights in objects made. The basic bond of the Kur, symbolized in death rites, is, however, breaking down. This will be apparent from the changes in funeral practices. As some details of the funerals have not been reported earlier these are also noted here.

In his work on *The Khasis*, Gurdon has described in some detail the funeral ceremony of a Khasi. He has noted that if the body is to be cremated 'on a masonry pyre (jingthang) a bull (u masi kynroh) is sacrificed'. Additional sacrifices have, however, to be made, he points out, for greater ceremonial disposal. Thereafter comes the bone burial. 'When the body has been thoroughly burnt, the fire is extinguished with water, and the uncalcined bones are collected by relatives in three trips ... The bones thus collected are carefully wrapped in a piece of white cloth by the female relatives ... The party then sets out to the bones repository or *mawshieng* ... On reaching it, a *nongknia* or sacrificer washes the bones three times and then places them in an earthen pot ... Then having taken three pieces of the hard yolk of an egg, three loaves of bread, the leg of the fowl "U'iar krad Lynti" and the lower jawbones of the animals which have been sacrificed he places them inside the cairn and shuts the door.' This fowl 'U'iar krad Lynti' is sacrificed, the idea being that a cock will scratch a path for the spirit to the next world.' It is killed, and also a bull (a cow for a woman) as soon as the corpse has been washed and dressed.

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GENEALOGY VI

Ka Synon + U Luk
(Iangblah) (Lyngdoh)

- U Hospar + Ka (n.r.)
- Ka Ples (Iangblah) + U Wando (Buki) no issue in 1951
- U Moin unm. (Iangblah)
- Ka Dles unm. (Iangblah)
- Ka Rialma (Iangblah)
- Ka Telibon (Iangblah)
- Ka Tina (Iangblah)
- Ka Swina (Iangblah)

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In Mawphlang State the big oblong platform is usually not known as jingthongbriew (Fig. 2). But myntri Orong sing of Khar Hunai clan, one of the founder clans of the village, said that they have not got any jingthongbriew of their clan and such disposal is now unknown. The custom of ceremonial cremation is obviously becoming obsolete. Gurdon has further noted that 'the bones and ashes are kept after cremation in small stone cairns or mawshieng. From these small cairns the bones and ashes are removed to larger bone repositories called mawbeh'. From here the bones go to the clan sepulchre. The reason for two removals of bones has not been explained by Gurdon, except that each removal is accompanied by numerous sacrifices and dancing by women.

In Mawphlang, our enquiries in 1940 elicited the following information on these points.

If the cremation is performed on the platform jingthongbriew, and a pig, a cow and certain other animals are sacrificed (for a woman) the bones can be taken straight to the clan religious centre, the iing seng, in charge of the Ka Khaddah of the Kur. The bones are then put in the clan ossuary, *mawbeh*, with the appropriate ceremonial as described by Gurdon.

But people can rarely afford so much expenditure straight away. So they cremate the body simply elsewhere near a hill-top, not on the jingthongbriew. The bones are then deposited in the small mawshieng referred to generally as mawshieng rit which each extended family or the slightly larger social unit that can trace genealogical relationship in the same clan residing in the village possesses. The Iangblah clan, for example, has a mawshieng rit of the families resident in the village (not of the entire State) of Mawphlang behind the dak bungalow. Similarly, the Khar Hunai have their local mawshieng on the open land to the south of the School Hill. The Iangblah have their iing seng and clan sepulchre, the mawbeh, in a village called Mawsynram, 16 miles away, where the clan Ka Khadduh of name Ka Khusi resides.

When a married man dies and the female relatives of the person do not offer the appropriate sacrifices, the wife and children will cremate the body and collect the bones in an earthen pot. This will be kept under a cairn (Fig. 3) until her husband's relations formally call for the same and perform the appropriate rites. Thereupon she will send to them the bones and also any rings and clothes which the husband brought to the wife's house at marriage. The sister of the deceased or her equivalent will keep the bones now in her mawshieng of the village pending final transfer to the clan ossuary.

An actual case will illustrate the procedure. Myntri U Subu Rai's predecessor in office was U Karma, of the Iangblah clan. As he was not well off, his body was burnt on ordinary ground (there is a cremation place near the 14th milestone and another near the 16th milestone, on hills). The Iangblah family from which U Karma came was reported not to have sacrificed a pig, which was considered essential to entitle them to take the bones to their mawshieng. Only the daughter of U Karma, named Ka Krek, of clan (Kur) Rap thap, offered this sacrifice and she has retained the bones pending performance of proper rites by her deceased father's female relatives. If nobody offers a pig, I was told, the bones continue to be kept in a small cairn by itself. However, I was not able to confirm it by any other concrete instance, although cairns were seen as noted, where bones were temporarily kept, including that of U Karma.

As no photos or sketches of mawshieng have been published two photographs are attached. As is apparent, the shape is cubical. Three sides and the top are made of close fitting stones, making a chamber. The

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front portion can be opened; it is closed by upright stones a little apart. One mawshieng is of the Iangblah clan (Fig. 4). The other is of Khar Narbih (Fig. 5). One of my students who is of middle height has been photographed by it to furnish a rough scale. It is really a mawbeh, i.e. clan ossuary, although loosely referred to also as a mawshieng by the local people. Obviously, the mawshieng rit and the mawbeh closely resemble each other in structure, differing only in size. The neglected condition of the Iangblah mawshieng rit is evident in the photo. It is overgrown with grass and weeds. This photo was taken in 1941. It was learnt in 1951 that people in this village had practically given up the practice of bone disposal. The myntri, U Subu Rai, had died in 1950. The villagers stated that the calcined bones were not collected after cremation of his body. Ka Ngentima, who is daughter's daughter of U Subu Rai, on enquiry confirmed this statement. Similar reports were received in several other cases of recent death.

The cremation took place on a specially prepared pyre, built up of planks and beams, shaped like a long rectangular box open at one side and top. The pyre and its place was said to be known as jingthan. The pyre is made of a base of a thick plank for the body to lie on. It has four upright pillars, two at the 'head' end of the pyre and two at the 'feet' end. These two ends are closed by planks, as also one side along the body. Two stones keep this open box-like structure above the ground level. A special muga silk cloth, of black cloth and another of red colour with designs on it were shown in the fair at Mangap as used to cover the dead body carried to the pyre. But as these cost about Rs.80 (in 1951) poor people cannot afford to buy these. They use as substitute plain yellow muga silk cloth (in natural colour) with a red border with some design on it. The body is usually carried in a bamboo bier and laid with the head to the east. A small fire is carried by a friend from the house. Firewood is inserted below the open coffin-like structure. As soon as the pyre is set on fire, it was stated by informants who had seen funerals, two men standing opposite each other on two sides of the pyre throw an egg across and back and then break it on the ground of the funeral place by the pyre. A little brewed liquor of rice is brought in a gourd (U Klong) and it is also poured on the ground. A few pieces of the charred bones used to be taken and put under a small heap of stones of the garden land of the deceased. As noted it was later (in the old days) put in the village stone chamber and subsequently transferred ceremonially to the clan ossuary.

III. (*a*) In traits of material culture the changes among Khasis have been far-reaching. The clothing of men entirely follows the European pattern. The women alone have preserved the older dress.

(*b*) The changes in method of food production are well known. From a tribe practising shifting cultivation of the jhum type, they are well on the way to be settled agriculturists. For oranges, they have carefully prepared gardens which have been prepared over long years and continue to yield income for a generation. Potato fields are terraced and irrigated and in permanent cultivation. This is also the case now with rice-fields. In 1940 some hillsides near the village had been observed to be under jhum cultivation. In 1951 this area was found to be slightly terraced, and planted with maize. It was no longer under shifting cultivation. The outline of a large field was, however, still a rough oval, showing recent change to settled agriculture. Such modified jhum patches were observed also further south of this plot, on hill slopes as well as on hillsides to the north of the village. The actual potato patches where the seeds had been planted were in these

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cases rectangular, but the outline of the whole field was not rectangular, revealing its earlier use.

(c) The older residential houses were invariably ⊂| shaped. But already in 1940 there were a fair number of bungalow pattern of dwellings (about 26%) with two sloped roofs. In 1951 these formed a majority of residential houses. Change about house type in the Khasi area has been facilitated by the fact that the residential house is not considered among them to be a place where the spirits of dead ancestors dwell. Where there are such beliefs, as among Santals, who are an Austrich-speaking tribe of Chota Nagpur and adjoining areas, there exists a very strong sentiment against change in house type. Here in Khasi hills, apart from absence of such belief, their particular kind of belief in life after death is crumbling up and with it the associated practices.

IV. In one particular cultural trait, however, there has been no change. The kinship terms were collected by the writer in detail in 1940 in Mawphlang and the process repeated in 1951. No changes were found to have occurred. The older social and economic functions which had determined the kinship terminology have in fact survived in part, while the rules of inheritance are still largely intact within the small extended family group that affects such terminology. It has been pointed out in an earlier paper how the features of postfuneral rites have led to certain marriage taboos. Now that the underlying beliefs are dying out and the ritual has disappeared, it is likely that deviation from the former taboo rules will appear in Khasi society at no distant period.

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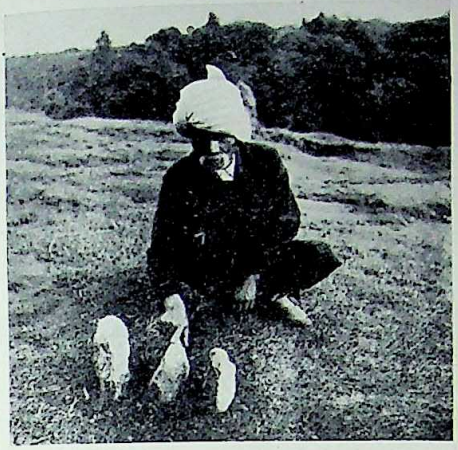

FIG. 1. U Subu Rai pointing how boundary stones mark limit.

FIG. 2. Jingthongbriew near 15 m. 6 furlongs with small triple menhirs in foreground.

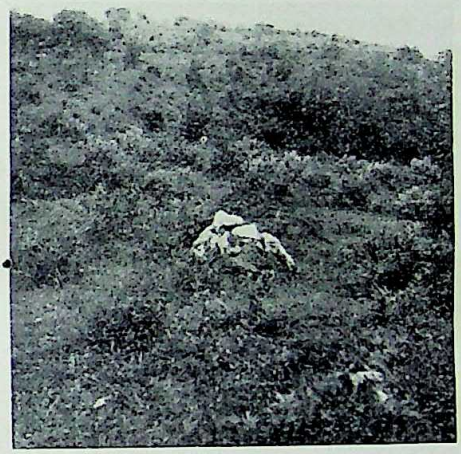

FIG. 3. Cairn near 15 m. 6 furlongs (Mawphlang) near the jingthongbriew and mawbeh.

FIG. 4. Mawshieng of Iangblah clan.

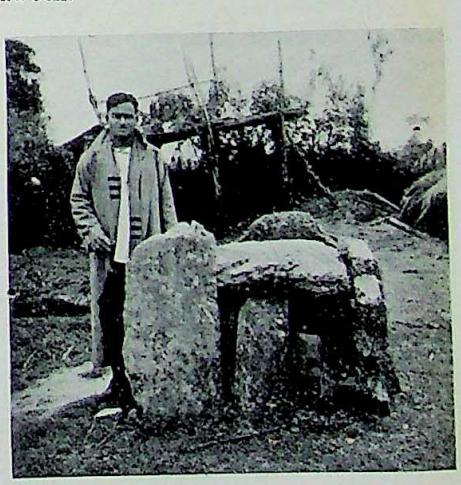

FIG. 5. Mawshieng of Khar narbih Kur. A student is standing by it.

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ON THE INTERPRETATION OF A SŪTRA IN HEMACANDRA'S PRĀKRIT GRAMMAR

By S. N. Ghosal

In the grammar of Hemacandra there occurs a rule, which reads: '*syādau dīrgha-hrasvau*' (IV. 330). Hemacandra, who himself writes the commentary of his grammar, explains it as *nāmno'ntasvarasya dīrghahrasvau syādau prāyo bhavataḥ*. Pischel translates the sūtra as: 'In Apabhraṁśa in the nom. sing., etc., the final vowel of a noun becomes usually long or short, i.e. the final vowels can be lengthened or shortened.'[1] On the basis of this sūtra Pischel clearly expresses the view, i.e. of lengthening or shortening of the final vowel in Ap. in his Grammatik, and states: 'The final vowel in Ap. can be lengthened or shortened according to the necessity of metre and rhyme; thus there often appears in the nom. the form of the plur. for the sing. and vice versa.'[2] He admits frankly that the form of the sing. is used for the plur. too as that of the plur. for the sing. and that there is no rigidity in number in Ap.

Now it may be stated that Alsdorf objects to the interpretation, which Pischel has given to the above-mentioned sūtra. According to him the inflected words cannot show any shortening or lengthening of the final vowel. So he states: 'The view of optional lengthening or shortening of the final vowels in Ap. is in fact an error, which is fundamental and fatal for the understanding of the speech. Besides the common erroneous conception about the irregularity and strange development in Ap., one can hold responsible for it Hem's rule IV, 330: In Ap. the final vowel of a noun in nom., etc., is usually long or short, i.e. the final vowel can be lengthened or shortened. It deserves notice that the last statement, "that is, etc." does not come from Hem., but from Pischel. Hem's rule, though abstracted from the real speech, is imaginably misunderstood and historically entirely misleading.'[3]

This statement of Alsdorf shows that he cannot, by any means, subscribe to the view of Pischel according to which the final vowel of inflected words can be optionally lengthened or shortened (i.e. a long vowel can be shortened and a short vowel can be lengthened). Now a little reflection will make it evident that Alsdorf's objection cannot be entirely true on the very face of it. In one point at least he seems to be contradictory. Though

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[1] 'In Apabhraṁśa wird der End-vocal eines nomens im nominative sing. u.s.w. gewöhnlich lang oder kurz; d.h. schliessende vocale können verlängert oder verkürzt werden.'—Pischel's comment upon the sūtra of Hemacandra's grammar.

[2] 'Da schliessende vocale in A nach Metrum und Reim verlängert oder verküzt werden, so erscheint oft in N. die form des plur. im sing., und umgekehrt.'—Grammatik der Prākrit Sprachen, § 364.

[3] 'Die Ansicht von der beliebigen Dehn und Kürzbarkeit auslautender vocale in Ap. ist aber überhaupt ein grundlegender, für das Verstandnis der sprache verhängnisvoller Irrtum gewesen. Schuld daran war neben der allgemeinen irrigen Vorstellung von der Regellosigkeit und Willkür im Ap. besonders Hem.s Regal IV, 330: "In Ap. wird der End-vokal eines Nomens in nominative sing. u.s.w. gewöhnlich lang und kurz; d.h. schliessende vokale können verlängert oder verkürzt werden." Man beachte, dass die letzte verallgemeinerung (, d.h...") schon nicht mehr von Hem., sondern von Pischel stämmt. Hem.s Regal, obgleich von der wirkliche sprache abstrahiert, ist denkbar unglücklich gefasst und historisch vollkommen irreführend.'—Apabhraṁśa Studien, p. 6.

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he denounces the shortening of long vowels, as expressed in his statement, it is he who suggests, on the authority of Jacobi, that in Ap. (both of the Digambaras and the Śvetāmbaras) the polysyllabic words end in a short vowel.[4] As these words—all inflected—include also those, which are in the nom. plur. and in the same case possessed a long vowel in the stage of Pkt., certainly there happens the shortening of long vowels in Ap. To take a concrete case, in Pkt. the form of the nom. and acc. plur. of the *a*-stems ends in *ā*, i.e. *ṇara* becomes *ṇarā*. In Ap. the same form *ṇarā* becomes transformed into *ṇara* as a result of shortening—which undoubtedly testifies to the accuracy of Pischel's statement at least in one aspect. It must be stated here that such shortening is the regular development in Ap. and is evidenced in all Ap. works. But sometimes the normal condition is disturbed by the occasional occurrence of *ā* forms in the same case, which is sanctioned by the grammar. It is now considered to be Prākritism that inheres in Ap. and obstructs the latter's emerging as a separate linguistic entity.

It clearly shows that so far as the shortening of long vowels is concerned there cannot be any real opposition from any quarter. So Alsdorf's objection cannot stand with respect to this phenomenon. It now remains for us to see whether Alsdorf's objection with regard to the lengthening of the final short vowels is justifiable and the same stands on a solid ground.

Alsdorf, who does not accept the proposition of lengthening of the final short vowels in Ap., advances his explanation for those forms, which are assumed to have possessed this characteristic. Let us enquire about the matter, taking the concrete case of the *a*-stems. Here the nom. sing. ends in *ā* along with others, i.e. *a* or *u*, which are quite regular. This *ā* according to Alsdorf is not the result of lengthening of the final vowel *a* of the stems. It develops in fact by the adjustment of a pleonastic *a* to the stem-vowel *a*; by the annexation of the pleonastic suffix it becomes at first *aa*, which appears as *ao* in Pkt. by the inflection of the termination, *aü* in Ap. and finally *ā* with the loss of the final vowel *u* and the concomitant lengthening of the preceding vowel *a*,[5] i.e. *devaḥ*, *devakaḥ* = *devao* = *devaü* = *devā*. In the identical manner the feminine *ī*-stems show *ia*, which with the loss of the final vowel *a* and the lengthening of the preceding vowel *i* appear as *ī* in the nom. sing., e.g. *dṛṣṭikā* = *diṭṭhi(y)a* = *diṭṭhī*. This long vowel *ī* is not the survival of a Pkt. terminational sound but a later growth, which has developed, as stated, by this process (i.e. of loss of the final vowel and simultaneous lengthening of the preceding one).

Now, though we do not agree with Alsdorf, we accept his explanation for the time being; but this does not show that Hemacandra did not mean

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[4] The following statement of Alsdorf should be noted: 'Zu erst wies Jacobi San. § 9 darauf hin, dass in Švet.-Ap. alle mehr-silbigen Wörter kurzen vokal im Auslaut haben. HP § 29 habe ich mich bemüht nachzuweisen, dass hier ein all gemein, auch für den Dig-Ap gültiges Gesetz vorliegt, nach dem alle auslautenden Länge mehrsilbiger wörter gekürzt sind.'—Apabhraṁsā Studien, pp. 6-7. Trans: At first Jacobi shows at San. § 9 that in Švet.-Ap. all polysyllabic words end in a short vowel. In the HP § 29 I have tried to show that here a general rule, which is valid also for the Dig.-Ap., occurs, according to which all final long vowels of polysyllabic words end in a short vowel.

[5] One should note the following line of Alsdorf: 'Wenn aber *aü* zu *ā* wird, so ist dies m. E nur so zu erklären, dass der schliessende vokal abgefallen ist unter Ersatzdehnung des vorhergehenden: genau derselbe Vorgang, der zu dem oben besprochenen Übergang von *-ia*, *iu* in *ī* führte.'—Apabhraṁsā Studien, p. 13. Trans: But when *aü* becomes *ā* the phenomenon is to be explained according to my estimate by assuming that the final vowel is elided under the stress of the compensatory lengthening of the preceding vowel: exactly the same procedure, which led to the mentioned transformation of *-ia -iu* to *ī*.

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that the final vowel should be lengthened in Ap. There are certain evidences which are highly suggestive that Hemacandra actually meant the latter, a viewpoint which Pischel has clarified in unambiguous terms.

In his commentary upon the above-mentioned sūtra, Hemacandra says: '*antasvarasyu dīrghahrasvau bhavataḥ*'. Now this lengthening, which concerns the final vowel of the stem, can occur only when it is short and in the same manner the shortening of a vowel can take place then only when the latter is nothing but long. In fact in IV, 330, Hemacandra cites the words *khagga* and *vagga*, which stand as convincing evidences to the occurrence of shortening of the final long vowel *ā* in Ap. So that there might not be any mistake in recognizing the real character of these words—particularly their losing the quantity of the final long vowel, the author has very aptly chosen a verse in which one of the above-stated words, namely *khagga*, possesses the word *nisiā*, that still retains the terminational long vowel, as an adjective to it. So, if in the second part of the sūtra the grammarian has illustrated with the help of suitable examples the shortening of final long vowels, why not should he speak in the first part the opposite phenomenon—namely the lengthening of the final short vowel of the stem? It seems to be the real intention of the grammarian, even if the long vowel *ā* has developed in the *a*-stems by the processes of annexation of pleonastic vowel, its subsequent elision and concomitant lengthening of the preceding short vowel of the stems, which Alsdorf has suggested.[6]

It should be stated here that Hemacandra is more concerned with the final products and less with the processes. As a result he sometimes does not minutely observe as to how certain forms develop passing through the particular stages of phonetic evolutions, but cares to take due notice only of the modifications in forms, still then considered final during his times. In this particular case, where the final vowel of the *a*-stems is assumed to have become long, he inadvertently does not take into consideration the phenomenon—particularly of the extension of stems by a vowel (i.e. *a* = *ka* pleonastic) and its coalescence with the final vowel of the stems—but does not allow to go out of his ken the final lengthening, which is the ultimate result of this process. Under these circumstances it is quite natural for him to suggest that the final vowels of stems are lengthened in Ap.—a process, which being quite reverse to shortening of final long vowels, a commonly accepted linguistic feature, found ready acceptance among the people.

We intend to produce a similar phenomenon from Hemacandra's Prākrit grammar. In the sūtra I, 1. Hemacandra states that according to some the diphthongal vowels *ai* and *au* can occur in Prākrit.[7] This seems to be fantastic as such a statement has not come from any other grammarian of Prākrit. Further, there is sufficient reason for surprise in such an assertion because long before—even during the time of installation of the Aśokan epigraphs—the Sanskrit diphthongs *ai* and *au* underwent

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[6] In a paper, contributed elsewhere, we have tried to establish that the lengthening of a short vowel does not arise by the processes, which are described by Alsdorf. We seem to have convincingly shown that here the contraction of two similar vowels —namely one the final vowel of the stems and the other the remnant of the elided pleonastic suffix *ka*—is responsible for the development of a long vowel, which is mistaken for the elongation of the final short vowel of the stems, consequent on the loss of the suffixal one. If the final vowel of the stems be different from what develops by the loss of the consonantal element of the same pleonastic suffix as in the case of the *-i* and *-u* stems, then there takes place a vowel assimilation which is a pre-condition to the contraction leading to the origin of the final long vowel.

[7] *aidautau ca | keṣāṁcit kaitavam kaiavaṁ | saundaryam | sauṁariaṁ | kauravāḥ | kauravāḥ. ||*

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transformation and became developed into *e* and *o* respectively in Pkt. So when the diphthongs *ai* and *au* already developed into *e* and *o* in the early Pkt., the occurrence of the former in the second Pkt. stage (i.e. the speeches of the dramatic Pkts and Pkts of the epics and lyrics, etc.) is an improbability on the consideration of chronology. What then is the source of the diphthongs *ai* and *au*, whose occurrence in Pkt. is suggested by Hemacandra?

We have already shown elsewhere that when the Pkt. short vowels *a* + *i* and *a* + *u* stand close to each other they develop into diphthongs *ai* and *au* in the New-Indo-Aryans.[8] These diphthongs, which were familiar as Neo-diphthongs and were to be clearly distinguished from the original Skt. diphthongs *ai* and *au* in the same NIA speeches somehow—most probably due to the ignorance of scribes—entered into the Pkt. and Ap. MSS., which were transcribed during the early days of the modern Aryan languages. It may be recalled that these scribes spoke some kind of NIA speech at home but cultivated both Pkts and Aps which were still practised as literary languages and were understood by the people. Hemacandra, who was born at the end of the eleventh and the beginning of the twelfth centuries and spoke some kind of NIA at home, must have consulted these MSS. that were supposed to contain the Neo-diphthongs *ai* and *au*. He probably, without much deliberation, considered them as identical with the original Skt. diphthongs. As such he was probably right in suggesting in his grammar that the diphthongs could be allowed to stay in Pkt. according to the opinion of some. Here one must note that Hemacandra is more concerned with the products—the developed diphthongs *ai* and *au*—as they are found in the MSS. and less with the processes which remained at the background of their origin. Exactly a similar condition should have to be imagined with regard to the lengthening of the final vowel of the stems in Ap., which, as we have pointed out before, results due to the annexation of phonetic suffixes to the stems and coalescence of the remnant vowel of the former with the final vowel of the latter.

On the basis of these arguments it is possible for us to surmise that Hemacandra really believed that in Ap. the final short vowel of a stem can be lengthened, as in the identical manner the final long vowel can be shortened. Bound to the task of writing comments upon the sūtra in his edition of Hemacandra's Prākrit grammar, Pischel was perfectly right in expressing the same view, as being an expositor his chief duty was to amplify an idea that was already expressed in the text. Such a situation scarcely holds before one adequate scope for expressing one's own independent views. He maintained this also in his Grammatik, where the same view had been repeated verbatim. As we have already shown, so far as the second part of his sūtra is concerned—namely the feature of shortening of final long vowels—there is no objection from any source. The first part of the sūtra too, namely the tendency of lengthening the final short vowel of the stems, might have been made free from objection by stating simply that such lengthening is caused by annexing a pleonastic vowel (like *a* < *ka*) to the stem and combining together the two consecutive vowels—that develop a strong inclination for coalescing and appearing as one unit.

[8] *See* Introduction, 'Uktivyaktiprakaraṇa', § 7.

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THE 'KHATIYAS' OF THE NASIK INSCRIPTION

By Haran Chandra Neogi

(Communicated by Dr. J. N. Banerjea)

Queen Gautamī Balaśrī, while evaluating the achievements of her deceased son, Gautamīputra Sātakarṇi, in the Nasik Inscription, eulogized him as '*Khatiya-dapa-māna-madana*'—'one who had crushed the pride and conceit of the Kshatriyas'.[1] The implication of this particular title bestowed upon the great Sātavāhana ruler has been left unexplained by the previous scholars. Dr. H. C. Ray Chaudhuri suggested that Gautamiputra championed himself as a social reformer by oppressing the Kshatriya caste like Paraśurāma, and promoting thereby the interest of the Brāhmaṇas.[2] Dr. Gopalachari says that 'Khatiya' may refer to the princes deposed by Gautamīputra after his victory over the Western Kshatrapas.[3]

Both these explanations are open to comment. A Hindu reformer is never known to have oppressed a particular caste. He makes the castes adhere to their respective caste-duties which, under external influences, in some ages were relaxed. We do not know of any conflict between the Brāhmaṇas and the Kshatriyas in the historical time. During the time when Gautamīputra flourished, the four castes of the Hindu society had no open conflict. Rather, their mutual social rights and privileges were well defined long ago. Gautamīputra in the same Inscription is described as 'sympathetic towards the citizens *without distinction* in their weal and woe'. He is called 'the furtherer of the homestead of the low as well as of the twice-born' and is said to have 'stopped contamination of the four *Varṇas*'. The twice-born, whom he helped, includes also, according to the Hindu law books, the Kshatriyas. This contradicts the explanation that Gautamīputra oppressed the Kshatriyas. That he stopped contamination of the *Varṇas* proves that he did not destroy the Kshatriyas; rather he upheld the *Varṇāśrama* system.

Dr. Gopalachari's view is not supported by Indian epigraphs. Rudradāman and Samudragupta called the deposed kings as '*rājās*', not as Kshatriyas.

This particular epithet, it is to be noted, has been used in the said epigraph immediately before, and along with, the king's most brilliant military achievements over the Śakas, the Yavanas and the Pahlavas, This context leads to the assumption that the Kshatriyas, whose pride and conceit the Sātavāhana emperor crushed, were his enemies as formidable as the foreign peoples mentioned in the record, and the victory over whom was counted as a matter of pride and glory.

Another contemporary inscription speaks of the Kshatriyas with the same ambiguity, but supplies us with a clue to the identification of the Kshatriyas. The Nasik Inscription of year 41, issued by Ushabhadāta, son-in-law of the Śaka satrap Nāhapāna, records that Ushabhadāta 'went to release the Chief of the Uttamabhadras by the order of his lord,

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[1] *Ep. Ind.*, Vol. VIII.
[2] Political History of Ancient India.
[3] Comprehensive History of India, Vol. II.

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when besieged for the rainy season by the Mālavas'.[4] The Mālavas fled at the mere war-cry and '*Uttamabhadrakānāṃ cha Kshatriyānāṃ sarve parigrahā krṛtā*'. Prof. Senart explained the line in the light that Ushabhadāta imprisoned the Uttamabhadra warriors (Kshatriyas). But due to the existence of '*cha*' between the two words, it appears that they have to be distinguished as two different names. In that case, the correct meaning should be that after the withdrawal of the Mālavas, Ushabhadāta came into conflict with the Uttamabhadras and the Kshatriyas.

The well-known Mālava tribe occupied at that time a tract in Rajputana. Their coins have been found in the neighbourhood of Nāgar known as Mālavanagara in Rajputana. Ushabhadāta also explicitly declares that, after his victory over the Mālavas, he took his sacred bath in Pushkara, a holy place near Ajmer. The Uttamabhadras have been connected by Dr. D. C. Sarkar with the Pra-Bhadras, mentioned in *Mahābhārata* and located in the desert of Rajputana.[5] From this, it becomes evident that the other defeated enemy of Ushabhadāta, the Kshatriyas, also belonged to Rajputana and were a neighbour of the Mālavas and the Uttamabhadras and the very same Kshatriyas were probably defeated by Gautamīputra at a later date in the same region.

From other sources this particular locality occupied by the Kshatriyas, as indicated in the Inscription, was known to have been the home of the Yaudheyas. The Yaudheyas were originally living in the South-Eastern Punjab, as known from their numerous coins. Before the first century A.D. they seem to have migrated to the desert of Rajputana. The Bijaygadh Inscription of c. third century A.D., found in old Bharatpur State of Rajputana, speaks of a *Mahārāja Mahāsenāpati* who was placed at the head of the Yaudheya republic.[6] The *Mahābhārata* divides the Yaudheya territory into two parts—Bahudhānyaka with capital at Rohitaka (Rohtak) and Marubhūmi (desert).[7] The Yaudheya coins, bearing legends in characters of third-fourth century A.D., have been found in North Rajputana.[8] This leaves little doubt that the Kshatriyas of the Nasik Inscription, whom Ushabhadāta defeated along with the Mālavas in the desert, were the same as the Yaudheyas, and the 'Khatiyas', whose pride and conceit Gautamīputra crushed, were no other than the Kshatriya-Yaudheyas of the same desert.

The desert region seems to have been located by Kauṭilya as the home of the Kshatriyas when he enumerates this tribe along with the Surāshtras —'*Kamboja-Surāshṭra-Kshatriya-Śreṇy-ādayaḥ*'.[9] That the term Kshatriya, in a restricted sense, and the word Yaudheya are synonymous is further corroborated by Pāṇini and Kauṭilya. Pāṇini in his list of *Āyudhajīvin Saṁghas* mentions the Yaudheyas. But Kauṭilya in his list of *Śastropajīvin Saṁghas* omits the name of the Yaudheyas and uses the Kshatriyas instead.

The Kshatriya-Yaudheyas seem to have another name, the 'Śūras'. From the evidences supplied by the *Bhāgavata Purāṇa* and the *Vishṇu Purāṇa* the Śūras and the Mālavas may be located in the Ārāvalli region of Rajputana,[8] where Ushabhadāta clashed with the Kshatriyas and Rudradāman defeated the Yaudheyas. In the Junagadh Inscription Rudradāman says that he 'by force destroyed the Yaudheyas who were hath to

[4] *Ep. Ind.*, Vol. VIII, No. 10.
[5] Select Inscriptions, Vol. I.
[6] *Corp. Ins. Ind.*, Vol. III.
[7] Hindu Polity.
[8] New History of the Indian People.
[9] Arthaśāstra, Bk. XI.

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submit, rendered proud as they were having manifested their title of "hero" (*Vīraśabda*) among all Kshatriyas'.[10] The '*Vīraśabda*' which made the Yaudheyas proud seems to be 'Śūra' (hero) of the *Purāṇas* located in South Rajputana. In this connection this is to be noted that the derivative meaning of the terms—Kshatriya, Yaudheya and Śūra—is the same, i.e. 'warrior'.

The Western Kshatrapa record speaks of the pride of the Kshatriya-Yaudheyas for their military skill. This is further supported by Arrian. Arrian takes note of the Kathaians to the east of the Ravi who 'enjoyed the highest reputation for courage and skill in the art of war'.[11] Kathaians have been restored by some scholars as Kshatriya. Yaudheya coins are numerous in the region located by the classical writer as the habitat of the Kathaians. The Yaudheyas themselves expressed their pride for heroism in the clay seal found in Ludhiana. The legend of the seal goes—'*Yaudheyānāṃ jaya-mantra-dharāṇāṃ*—'of the Yaudheyas who possess the victory-charm'.

This discussion proves that the Kshatriyas of the Nasik Inscription were the Yaudheyas who, in the first century A.D., penetrated into Rajputana and reached the southern fringe of the desert where they came into conflict with Ushabhadāta, with Gautamīputra during his conquest of Kukura, Pāriyātra (W. Vindhyan region) and with Rudradāman during his march over Kukura and Maru (desert).

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[10] *Ep. Ind.*, Vol. VIII.
[11] Anabasis V.

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THE LITERARY PLACE OF SIR WILLIAM JONES (1746–94)

By Garland Cannon

(Communicated by Dr. S. K. Chatterji)

At his death the British Orientalist Sir William Jones had one of the most phenomenal reputations of all time. He was acclaimed as a major poet of the eighteenth century, comparable to Pope, Thomson, and Goldsmith. He had been the president of Dr. Johnson's exclusive Literary Club for a decade, enjoying close friendships with Burke, Gibbon, and Franklin. His *Essay on the Law of Bailments*, in its second edition by then, continued to maintain his juridical prestige as high as that of Blackstone or Coke. His translations of Indian classical literature like Kalidasa's *Sakuntala* had introduced the Western world to a drama immediately ranked among the world's best, and had helped lead to a cultural renaissance that caused Indians to face their European conqueror-rulers with a national pride they had never before demonstrated to or felt in front of the representatives of a newer culture that boasted of Chaucer and Shakespeare. He had founded the sciences of comparative law and comparative linguistics, with the postulation of an hypothetical language (Indo-European) as the mother of Sanskrit, Latin, Greek, and Germanic. Political treatises like *The Principles of Government*, then in its third edition, had led to democratic advances such as Fox's Libel Bill of 1792, and still others were already assuming their place in the stream of pamphlets leading to the Reform Acts of the nineteenth century. The scholarly attention of the world was turned toward the Oriental scholarship emanating from Calcutta and the Asiatic Society of Bengal, which he had founded. In both popular and scholarly publications he was standardly called the greatest scholar of all time.

Since 1794, the tragically early date of his death, his reputation has declined to the point that only scholars know of him today. Whereas people around the world once read his poetry, the modern reader has seldom heard of him. There has been an incredible decline of stature, in spite of the fact that he exerted considerable and wide influence on later poets. A study of the decline and the reasons behind it, together with a survey of his influences, is the purpose of this paper, which will indicate his literary place today.

The world was shocked when Jones died suddenly at the age of forty-six. Mrs. Thrale recorded in her diary the reaction of John Lloyd and herself to the sad news about the man whom she had often heard Johnson praise : 'We lamented together the death of *Sir William Jones, Selim* Jones as they called him—an irreparable loss to the literary world.'[1] In a comment made stronger because it came twenty-three years later, John Adams remarked to Jefferson : 'What a frown upon mankind was the premature death of Sir William Jones!'[2]

In the British press the news was reported as a public catastrophe. *Gentleman's Magazine* called it 'a great loss to the republick of letters,

[1] Entry for January 11, 1795: *Thraliana*, ed. Katharine C. Balderston (Oxford, 1942), II, 907.

[2] Letter, Quincy, May 18, 1817: *The Writings of Thomas Jefferson*, ed. Albert E. Bergh (Washington, D.C., 1907), XV, 118.

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for he had made profound researches into the literature of the East, and with great success. He was himself a very good poet; and to his translations we are indebted for many beautiful effusions of the Persian Muse'. A few months later he was called by the same periodical 'a genius that seemed peculiarly destined for the instruction and ornament in man' and the most eminent Oriental scholar of the age or perhaps of any age.[3] Elsewhere it was said: 'By his premature death, literature has met with one of the severest losses it has sustained in the eighteenth century ... We are confident that, if his life had been protracted, his future productions would have supplied the most important desiderata for the elucidation of ancient history, and thrown an entirely new light on the origin and progress of civil society. The oriental muses may now exclaim, "*Tecum una tota est nostra sepulta domus*!"'[4]

There were both sculptural and literary commemorations. The Directors of the East India Company placed a memorial in St. Paul's Cathedral in London and a statue of Jones in Calcutta. Bengal friends constructed a memorial to him at Oxford University. Another went into the chapel at University College: 'The *basso-rilievo* represents Sir William forming the digest of Hindu and Mohammedan Laws from the sacred books which the Pundits (or Doctors) are reading to him. On the pediment are represented the Greek lyre, the Hindu lyre, and the Caducaeus. The work was executed by John Flaxman, and cost 500 £.'[5]

Friends contributed money for a prize to be awarded the Oxford student who wrote the best dissertation of Jones's character and achievements. Henry Phillpotts, later Bishop of Shrewsbury, won with his prose encomium, *Gulielmi Jones, Equitis Aurati, Laudatio* (1801). At Cambridge a prize of sixty pounds was offered. *A Poem on the Restoration of Learning in the East*, the Reverend Francis Wrangham's winning composition, celebrated Jones's arrival in Bengal as a blessing for the Orient. Both this poem and one by Charles Grant, a long tribute to Jones with the same title, were published in 1805.

Among the poetical commemorations, there were two notable elegies. Thomas Maurice, whom Jones had led into Orientalism, wrote *An Elegiac Poem, Sacred to the Memory and Virtues of the Honourable Sir William Jones.* William Hayley, an important poet then but known to posterity as Blake's friend, composed his famous *Elegy on the Death of the Honorable Sir William Jones.* The two books appeared in London in 1795 and further heightened his fame. Dr. Samuel Parr wrote a Latin epitaph, which was put in the ante-chamber to the University College Chapel.

The widow, meanwhile, was collecting Jones's writings. Her handsome edition of six quarto volumes of *The Works of Sir William Jones* appeared in London in 1799. In the Preface she explained that she was publishing *Works* because her late husband had once said that 'the best monument that can be erected to a man of literary talents, is a good edition of his works'. She then asked Lord Teignmouth, the ex-Governor-General of Bengal, to compose the official biography. He decided that the book would consist mainly of selected letters to and from Jones, though, as is now apparent, much of the correspondence was not available to him. *Memoirs of the Life, Writings and Correspondence of Sir William Jones* appeared in London in 1804 and went through seven editions by 1835, not to mention dozens of abridgements in periodicals and anthologies. The copyright

[3] LXIV (supplement, 1794), 1205, and LXV (April 1795), 347, respectively.
[4] 'An Account of Books': *Asiatic Annual Register* for 1800, pp. 21-22.
[5] 'Sir William Jones's Monument': *European Magazine*, XLVIII (July 1805), 8.

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was given to the original publisher; but before the transaction was made, an indication of Jones's reputation can be found in the fact that, in an age of great biographies, Teignmouth divided with Lady Jones an accrued profit of eleven hundred pounds from book-sales.[6]

Such profits were realized in the face of Teignmouth's deliberate glossing over of Jones's uncompromising religious skepticism and rather advanced politics. Some critics pointed out the attempted purifications, but the universal effect of the book was to add to Jones's almost incredible reputation, which had reached a new peak only five years before with the publication of *Works*. The remarks in the *Monthly Magazine* were typical: 'Of this unrivalled genius, this consummate scholar, and excellent man, who does not burn with impatience to learn every particular which is recorded of his early education, habits, manners, and pursuits? In our brief Retrospect of Domestic Literature, we should deem it to the last degree indecorous to attempt any sketch of the biographical narrative presented to us by the noble author of this volume. We will not be guilty of destroying any portion of the interest which a perusal of its contents must afford to every reader.'[7]

In 1804 Jones's name was a commonplace synonym for genius. His character and scholarship were posed as models for young gentlemen and ladies to emulate. There was a tremendous enthusiasm for his writings, a fact that led Lady Jones to reissue *Works* in 1807, this time in thirteen volumes. Except that *Memoirs* and 'Tales and Fables by Nizami' were added, the new edition was essentially the same. With the 1807 edition, his fame neared its zenith, comparable to that of Johnson, Rousseau, and Goethe. He was receiving as much space in European and some American publications as any one of the three. The new *Works* was called 'a new and remarkably neat edition of the works of a favourite and popular author'; in another periodical, it was said that Jones's

> 'comprehensive mind seems to have embraced the whole circle of science in its ample grasp; and his works prove that, in most branches of human knowledge, he had reached a high degree of excellence. His Latin odes are classical and elegant; his versions of Hafiz are the only real specimens, in our language, of the rich and copious strains of the Persian bard; the *Institutes of Manu*, *Hitopadesa* and *Sacontalá*, throw more light on the manners, and civil and religious institutions of the Hindûs, than can be derived from all other sources collectively, if we except the agreeable translations of Mr. (Charles) Wilkins; and his anniversary discourses communicate an infinite variety of curious and useful information, in a style at once elegant and impressive. His indefatigable application exhibits an useful example to literary men; but the extent and varieties of his attainments, who can hope to reach?'[8]

Jones's reputation remained at this high level until 1810. In that year Alexander Chalmers, an important literary figure of the day, accorded Jones eighty-six pages in his monumental *Works of the English Poets*. If there had ever been any question as to Jones's status as a major poet of the eighteenth century, a master of neoclassical polish and Romantic subject-matter, certainly his comprehensive inclusion in the collection resolved

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[6] C. J. H. Teignmouth (ed.): *Memoir of the Life and Correspondence of John Lord Teignmouth* (London, 1843), II, 76.

[7] XVIII (supplement, 1805), 587.

[8] *British Critic*, XXXI (April 1808), 434, and 'An Account of Books', *Asiatic Annual Register* for 1800, p. 21, respectively.

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the matter. In the eulogistic Introduction, Chalmers concluded : 'There can be no scruple in admitting him to a very high rank among modern poets. He has presented to the English reader a new set of images, and opened new sources of the sublime and the pathetic by familiarizing the scenery and manners of the eastern regions. The judgment with which those are selected leads us to regret that his original productions are few, since it is universally acknowledged that, independent of the language and versification, both polished to a high degree of excellence, they are distinguished for true poetical fancy, ardour, and sensibility.'[9]

In 1810 Jones's fame as a poet was comparable to that of Pope, Thomson, and Goldsmith. Beginning soon after and continuing to about 1850, his international reputation underwent a slow decline. In the four decades he fell from the height of a major poet of his day to the level of a minor poet among many in his century, with some contemporary Romantic precursors rising steadily above him.

Between 1810 and 1822 his collected poetry went through five editions. Despite this fact and the continued reprinting of a few of his works in periodicals and major poetical collections, not as much attention was paid him in the public press as had been the case in the past. For with the rise of the Romantics, there came the first questioning of his high poetical rank. In 1821, for example, Henry Francis Cary remarked that if the term *poet* meant the possession of creative powers, then Jones had little right to be called a poet because he borrowed much and seldom improved what he borrowed.[10] Yet such criticism was daring, and in his *Lives of English Poets* the following year, Cary carefully devoted an entire chapter to Jones. In the Introduction to the whole volume given him in *The British Poets* collection (1822), although little of his poetry is judged to be strictly original, it is said that he threw a rich imaginative glow over his translations and imitations. Moreover, of all the poems in the hundred-volume collection, none can be read 'with more unmingled gratification than some of those which we have transcribed from the page of the universal Sir William Jones'.[11]

Of 'some of those', only three still commanded wide popular and critical acclaim in 1822—'An Ode in Imitation of Alcaeus', 'A Persian Song of Hafiz', and the Persian quatrain 'On Parent Knees'.[12] They have continued to hold their place as standard poems in English literature until today. The modern reader can find one or more of them in convenient popular collections like Charles Eliot's *Harvard Classics*, Richard Le Gallienne's *Modern Book of English Verse* (1939), Mark Van Doren's *Anthology of World Poetry*, John Kieran's *Poems I Remember* (1942), Geoffrey Grigson's *The Romantics* (1943), and Burton Stevenson's *The Home Book of Verse* (1949). One or more are in standard works like *The Oxford Book of Eighteenth Century English Verse* (1926), *The Oxford Book of English Verse* (1936), *Chambers's Cyclopaedia of English Literature* (1938), and *The English Association Book of Verse* (1953).

Aristides' quotation from the patriot poet Alcaeus was the direct source for 'An Ode in Imitation of Alcaeus', in which Jones condemned the American War, the slave-trade, and the general decline of British liberty. The unusual, effective metrical form probably came from Mark Akenside's

[9] *Works of the English Poets* (London, 1810), XVIII, 425–511.
[10] 'Sir William Jones': *London Magazine*, IV (Dec. 1821), 637.
[11] *The British Poets* (Chiswick, 1822), LXXIV, 13-14.
[12] In *Works* (London, 1799), IV, 571-572; *Poems, Consisting Chiefly of Translations from the Asiatick Languages* (London, 1772); and *Memoirs*, 2nd edn. (London, 1806), p. 266, respectively. Hereafter, *Works* means the 1799 edition.

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'Ode to the Honourable Charles Townshend'. The stirring expression of patriotism and liberty principally accounts for the fact that the ode has been anthologized more than the other two poems, as illustrated by the high quality of the first half:

What constitutes a state?
Not high rais'd battlement or labour'd mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crown'd;
Not bays and broad-arm'd ports,
Where, laughing at the storm, rich navies ride,
Not starr'd and spangled courts,
Where low-brow'd baseness wafts perfume to pride.
NO—Men, high-minded men,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men, who their duties know,
But know their rights, and knowing, dare maintain,
Prevent the long-aim'd blow,
And crush the tyrant while they rend the chain.

'A Persian Song of Hafiz' was an expanded 'translation' of an ode by the sensuous lyricist Hafiz. The pleasing, unusual movement conveys a sense of exotic charm and mystery, largely through the adroit use of Asiatic place names.[13] The poem is in nine stanzas of six lines each, in an experimental rhyme scheme of *abcabc* that Swinburne was to perfect in 'Itylus' and 'The Oblation'.[14] There is an air of refreshing hedonism in stanzas like this:

Sweet maid, if thou wouldst charm my sight,
And bid these arms thy neck infold;
That rosy cheek, that lily hand,
Would give thy poet more delight
Than all Bocara's vaunted gold,
Than all the gems of Samarcand.

In addition to being one of Jones's best poems, 'A Persian Song of Hafiz' was also an excellent example of the approaching Romantic lyricism and Orientalism. There are subjectivity, emotion, music, reference to strange and faraway places, and simplicity of language in such a stanza as this:

Boy! let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say—
Tell them their Eden cannot show
A stream so clear as Rocnabad,
A bower so sweet as Mosellay.

It is not surprising that the poem joined with *Vathek* as a chief source of the Oriental dream world that haunted English poets' imaginations in the early nineteenth century.[15] Today it is still the third most-famous

[13] V. de Sola Pinto, 'Sir William Jones and English Literature': *Bulletin of the School of Oriental and African Studies, University of London*, XI. 4 (1946), 687.
[14] R. M. Hewitt, 'Harmonious Jones': *Essays and Studies by Members of the English Association*, XXVIII (1942), 53.
[15] V. de Sola Pinto, *op. cit.*, p. 687.

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English poem from the Persian, surpassed only by the *Rubaiyat* and *Sohrab and Rustum*.

A didactic quatrain literally translated from the Persian 'On Parent Knees' at once enjoyed huge success because of its epigrammatic succinctness and universal theme:

> On parent knees, a naked, new-born child,
> Weeping thou sat'st, while all around thee smil'd:
> So live, that, sinking in thy last long sleep,
> Calm thou may'st smile, when all around thee weep.

Like 'An Ode in Imitation of Alcaeus' and 'A Persian Song of Hafiz', it went into dozens of important anthologies, besides later editions of Jones's *Poems* and separate volumes devoted to his poetry in poetry-collections.

Nevertheless, by 1851 Jones was no longer considered a major poet, and between 1851 and 1942 there were few studies of his poetry. The cause of his fall is rooted in a literary paradox, since he was one of the most powerful spokesmen of his day for a rejuvenation of style and subject-matter. Then, his compositions were lauded because they pleasingly blended the old and the new, so that he had to be judged ultimately alongside his contemporary Romantic precursors, most of whose poems rightly and soon replaced his in acclaim. In a purely literary comparison, his best poetry can hardly stand beside the best of Thomson, Gray, Collins, Cowper, Blake, and Burns.

Of the precursors, he was one of the few who devoted philosophical essays to the need for change. The essays, in addition to his poetry, had a strong influence on the Romantics who followed. Of those whose reading is known, Jones's *Works* was invariably included. His total writings had a greater influence on the Romantics than all the writings of the other precursors combined, including the interest in the past fostered notably by his friends Chatterton, Macpherson, and Percy. This influence led to the literary paradox of his own fall at the same time that he was helping some Romantics to rise. 'He threw open to the West a glorious new world of images and ideas which, directly and through the Transcendental Movement in Germany which it inspired, brought about a second Renaissance in European literature and art, broad-based on a faith in the continuity of history and in man as man.' [16]

As will be seen, Byron, Shelley, Coleridge, Moore, Southey, and Landor exploited the phase of Romanticism to which Jones had helped introduce them—Orientalism—deriving most of the local colour for their Eastern tales from him and other scholars, some of whom had originally been led into the field by his writings. Their highly successful exploitation of Eastern subject-matter and style left Jones almost forgotten as a poet, though Moore and Southey gave some credit to him in footnotes. His few original compositions were typically neoclassical, and there was a reaction against such style after the appearance of Wordsworth's Preface to the *Lyrical Ballads* of 1800. The unoriginal imitations and translations composing the bulk of his poetry likewise could not have been popular.

Even if considerably lessened, his fame as a linguist-translator, jurist, and Oriental scholar was yet high enough for him still to be conventionally labelled as one of the great geniuses of the preceding century. He was thought of as an important minor poet, and his three most famous poems

[16] Satyendra Nath Ray, 'Sir William Jones's Poetry': *Sir William Jones: Bicentenary of His Birth Commemoration Volume, 1746–1946* (Calcutta, 1948), p. 157.

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continued to appear in major collections. Certain other writings were reprinted through the century and into the twentieth. Thus in 1821 the letters from *Memoirs* were rearranged and published as a separate volume in *Letters of Sir William Jones, Chronologically Arranged from Lord Teignmouth's Collection*, although several of these had been widely quoted as cogent examples of the thought of a man of genius and virtue. There appeared in Philadelphia in 1823 *Select Poems of Sir William Jones*. In 1831 a seventh edition of *The Principles of Government* appeared in London. There was an 1835 edition of *Memoirs* in London. *An Essay on Bailments* was published in Philadelphia in 1836. The Persian *Grammar* went through a second French edition in Paris in 1845. In 1881 a second edition of *The Hindu Wife and the Hymns* was published in Calcutta. A partial revision of his translation of *The Ordinances of Manu* came out in 1895 in Madras and London, and another in 1911 in Watford, England. In 1901 the Society for the Resuscitation of Indian Literature reprinted his version of *Sakuntala* in Calcutta. In 1915 the poem 'Caissa' was reprinted in book-form in Crystal Falls, Michigan, and in 1929 in London the essay 'On the Musical Modes of the Hindus' was included in *The Story of Indian Music*. In 1930 his translation of Imru-al-Kais' poem was reprinted as *The Poem of Amriolkais* in Shaftesbury, Dorset.

Although some of his writings continued to appear in book-form in the period 1851–1942, there was little other interest in Jones except in a few literary periodicals, in such publications as *Notes and Queries*, and in collections of biographical essays about famous lawyers, scholars, and the like. The latter were straight abridgements of *Memoirs*, with Teignmouth's errors unconsciously repeated. Jones's once-towering reputation underwent a gradual eclipse during the nine decades, and he was almost forgotten by both the popular reader and the scholar. By the late nineteenth century his poetry had all but disappeared from anthologies for public school and university reading, particularly in America, where he had never been as widely known as in Europe. Even his influences upon the Romantics and Victorians were generally disregarded by anthologists. Literary historians and 'popular' writers continued to praise his three poems, but never counted him more than a minor figure. As George L. Craik said in *A Compendious History of English Literature and of the English Language* (1877): 'The poetry of Sir William Jones is very sonorous and imposing; and in his happiest efforts there is not wanting nobleness of thought, or glow of passion, as well as pomp of words. He cannot, however, be called a poet of an original genius; any peculiarity of inspiration that may seem to distinguish some of his compositions is for the most part only the Orientalism of the subject, and of the figures and images. He is a brilliant translator and imitator rather than a poet in any higher sense.'[17] The further decline of literary reputation since Craik's day is best illustrated by the total comment on Jones in Baugh's *Literary History of England* (1948): 'Scholarly interest in the Orient (was) fostered notably by Sir William Jones (1746–94).'[18]

With the appearance in 1942 of R. M. Hewitt's excellent 'Harmonious Jones', the first real literary scholarship on Jones since E. Koeppel's two fine German essays forty years before, there came a kind of renaissance.[19] Jones was forgotten in the popular mind and undoubtedly will remain so, but the world of scholars had been reminded of him. Since then there

[17] (New York, 1877), II, 414.
[18] (New York, 1948), p. 1031.
[19] 'Shelley's *Queen Mab* und Sir William Jones's "Palace of Fortune"', and 'Sir William Jones's Übersetzung der "Moâllakât" und "Locksley Hall"', *Englische Studien*, XXVIII (1900), 43–53, 400–406, respectively.

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has been an average of more than two articles or monographs a year about him. In 1946 there were fruitful bicentenary celebrations of his birth in England and India. From these came significant publications by the Royal India Society, the Asiatic Society of Bengal, and the University of London, as well as the dedication to him of two parts of the *Journal of the Royal Asiatic Society of Great Britain and Ireland* for 1946. These provocative publications created further interest. In 1952 there appeared an annotated bibliography of his writings. In 1953 two articles about him were published, and 'An Ode in Imitation of Alcaeus' was reintroduced to a popular audience in *Good Housekeeping Magazine*. In 1954 there was an article about Milton's influence on him, and in 1955–57 six more articles, including one on his associations with Burke.

Today Jones is again of interest. His amazing reputation has been revived, though far below the phenomenal level of 1810. Scholars are delving into his achievements as linguist-translator, jurist, Orientalist, and influence on Anglo-American literature, as well as a good minor poet in his own right. Scholars are once again aware that a knowledge of his life can shed light on men still considered great geniuses of his time, figures like Burke, Johnson, and Franklin. Moreover, now that his literary influences have apparently come to an end, it is possible to assign his proper place in literature—the continued printing of his three most famous poems, and footnote references to Romantic and certain other poetry.

Jones's influence on Anglo-American literature was widespread. He had an important influence on many British contemporaries. Orientalists like Thomas Maurice used the 1773 English edition of *L'Histoire de Nader Chah* and some of his other writings as primary sources for the seven-volume *Indian Antiquities* (1800-01). Sir William Ouseley also relied on Jones in his *Persian Miscellanies* (1795). In *Decline and Fall of the Roman Empire*, Gibbon praised an essay attached to *L'Histoire de Nader Chah* (1770). This and several other eulogistic references in his monumental history indicate his respect for and use of Jones as one of his many sources, nor was the personal friendship between the two men inconsequential. Likewise, the influence upon Burke's Indian speeches should not be minimized. Like Gibbon and Burke, Dugald Stewart made significant use of Jones as a primary source in his philosophical writings, often with a handsome acknowledgment of his debt, as did Gibbon.

Another contemporary who knew Jones personally was John Scott of Amwell. He took the idea for the first tale in his *Oriental Eclogues*, 'Zerad; or, The Absent Lover: an Arabian Eclogue', from 'An Essay on the Poetry of the Eastern Nations' (in *Poems*, 1772). Thomas Campbell was probably influenced by Jones's hymns to the Hindu divinities in a striking passage in *The Pleasures of Hope* (1799):

> To pour redress on India's injured realm,
> The tenth Avatar comes! At Heaven's command
> Shall Sarasvati wave her hallowed wand;
> And Camdeo bright and Ganesa sublime
> Shall bless with joy your own propitious clime.

William Beckford was influenced by Jones in at least eleven passages in *Vathek*. Unlike Southey and Moore later, Beckford was chiefly moved by the Middle-Eastern poems (especially *The Moallakát*, 1781) rather than by the Indian ones, and more by concepts and ideas than by the sensuous, exotic descriptions laden with magic-sounding proper names that so impressed the Romantics. Thus in *Vathek* he made significant use only twice of proper names from Jones, an allusion to Philomel, from the Persian

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fable of the nightingale's attachment for the rose that Jones had introduced into English poetry, and to Rocnabad, from 'A Persian Song of Hafiz'. In *Vathek* there are apparently only two descriptions from Jones, 'ivory limbs' and 'her light brown hair floated in the hazy breeze of the twilight'. Mainly, Beckford borrowed concepts like 'cages of ladies' and 'roasted wolf'.[20]

It was on the Romantics that Jones had the most weight. Despite the complete lack of any mention of him in Wordsworth's correspondence, journals, and other published writings, his immense popularity should have led Wordsworth into some kind of acquaintance with him. Certainly it is difficult to read 'On the Arts, Commonly Called Imitative' without the realization that Jones's definition of poetry, the idea of poetry as the voice of nature, and the view of a deliberately simple style as the means to the expression of man's sympathy and passions are points essential to Wordsworth's Preface to the second edition of *Lyrical Ballads*.[21]

The influence upon Coleridge is more probable. If there were a complete list of Coleridge's reading, *Asiatick Miscellany* (1785-86) would surely be on it. The periodical was widely circulated and reviewed throughout Europe, and Coleridge's early fascination for everything Oriental would have compelled him to read it. With an admission of his knowledge of it, there would be substantial evidence that 'A Hymn to Gangá', one of Jones's six hymns in it, was a definite but perhaps unconscious source for 'Kubla Khan'. In the first place, he planned a series of hymns to the sun, moon, and each of the four elements in much the same way that Jones composed a series of hymns to the Hindu sun-god and other divinities. He mentioned Jones directly in his unfinished 'Opus Maximum':

> 'It would be more than we are entitled to expect of the human mind, if Sir W. Jones, Mr. Wilkins, etc., great and good as we know them to have been, had not overrated the merit of works, the power of understanding which is of such rare occurrence, and so difficultly attained . . . I have myself paid this debt of homage on my first presentation to these foreign potentates by the aid of the great linguists above mentioned . . . Their next neighbour of the North, the temple-throned infant of Thibet, with the Himala behind and the cradle of the Ganges at his feet, conveys to my mind an impressive likeness, seems to me a pregnant symbol of the whole Brahman Theosophy. Without growth, without production! Abstract the enormous shapes and phantasms, the Himala, the Ganges of the fancy, and what remains?' [22]

The passage demonstrates Coleridge's knowledge of the mythology of the Ganges, which could have been gained only from Jones and then only from 'A Hymn to Gangá', since not even *The Ordinances of Manu* (1794), which Coleridge presumably knew because he copied the title into his notebook, contained information on 'the Ganges of the fancy'. In the hymn, as in 'Kubla Khan', the unifying theme is the flow of a magical river, from its Eastern source to its eventual merging with the ocean. The river passes through an Oriental scene described in sensuous language. Coleridge's language is never close enough to that of Jones to *prove* parallels in vocabulary and idea; on the other hand, the similarities in vocabulary and

[20] *Vathek*, 8th edn. (New York, 1868 ?). The influences, together with the quotations from Jones, are on pp. 53, 59-60, 62, 65, 71-72, 75, 105, 152, 155–157, 159, 170, 172, 176, 191.

[21] The essay is in Jones's *Poems*.

[22] Quoted in the Appendix in John Muirhead: *Coleridge as Philosopher* (New York, 1930), pp. 283-284.

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constructions in both poems cannot be casually dismissed as the coincidence of an Oriental richness of style. Their very number strongly indicates that 'A Hymn to Gangá' was a source for 'Kubla Khan'.[23]

In the cases of Byron, Shelley, and some of the other Romantics, Jones provided an admitted source of Oriental local colour, an influence that was not only substantial in each instance but that seems particularly great when viewed as a whole. Byron naturally liked 'A Persian Song of Hafiz', Jones's poem that has had the most influence. He spoke familiarly of it: 'Any approbation, such as you mention, would, of course, be more welcome than all Bocara's vaunted gold, than all the gems of Samarcand.'[24] In a lost, unpublished poem entitled 'The Barmaid' he parodied some lines from the lyric, and he used the novel rhyme scheme in his early 'Remind Me Not, Remind Me Not' (1808).[25] From Jones's description of 'the blue eyes of a fine woman, bathed in tears' as 'violets dropping with dew' in 'An Essay on the Poetry of the Eastern Nations', Byron was moved to the general idea for his early 'I Saw Thee Weep', the first stanza of which is:

The big bright tear
Came o'er that eye of blue
And then methought it did appear
A violet dropping dew.

He used Jones's fable of the nightingale and the rose, at least twice, in *The Giaour* (II, 21–33) and *The Bride of Abydos* (I, x). In 'The Adieu' his allusion to Kama probably came from 'A Hymn to Camdeo'. Finally, he likely gained his knowledge of Hinduism from *The Ordinances of Manu*, a knowledge demonstrated through scattered allusions in his poetry and in at least two passages in *Journal of the Conversations of Lord Byron*. In the book he is quoted as having remarked that Hindus believe in nine incarnations: 'If I believed in the transmigration of your Hindoos, I should think I had been a *merman* in some former state of existence, or was going to be turned into one in the next.'[26]

With the possible exception of Tennyson, it was on Shelley that Jones had the deepest influence. The 'champak' odours in 'Indian Serenade' came from 'A Hymn to Indra'.[27] The 'planet-crested shape' of Love with 'the lightning braided pinions' in *Prometheus Unbound* parallels Jones's 'starry-crown'd' Kama with 'locks in braids ethereal streaming'. Shelley's general conception that mountains, clouds, seas, light, and life are a veil hiding reality and will reveal the inner truth when ripped open at the time of man's redemption is similar in thought to that of 'A Hymn to Náráyena' and 'The Hymn to Bhavani'.[28] The most important single influence was 'The Palace of Fortune' on *Queen Mab*. There is a basic resemblance between the opening situation of the two poems: a sleeping maiden (Maia and Ianthe) is taken up to a fairy-court by a supernatural figure (the goddess Fortune and the Queen of Spirits) to be shown realistic, moral visions.

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[23] *See* Garland H. Cannon, 'A New, Probable Source for "Kubla Khan"': *College English*, XVII (Dec. 1955), 136–142. In the article it is also pointed out that the source of Coleridge's *Mount Abor*, contrary to Lowes, is probably the Abor Hills, a wild region to the north of the head of the Brahmaputra River.

[24] Letter to Robert Charles Dallas, Sept. 7, 1811: *Letters and Journals*, ed. R. E. Prothero (London, 1898–1904), II, 27.

[25] *Loc. cit.*, and Hewitt, *op. cit.*, p. 52, respectively.

[26] Thomas Medwin: *Journal*, with additions (New York, 1825), pp. 49, 77.

[27] V. de Sola Pinto, *op. cit.*, p. 693.

[28] Amiyakumar Sen: *Studies in Shelley* (Calcutta, 1936), p. 269.

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Both Fortune and Queen Mab know all the thoughts of mankind.[29] There are other close similarities in idea and language, enough to prove Shelley's partial dependence upon 'The Palace of Fortune'. The fact that he ordered Jones's *Works* at Tanyrallt is further evidence. Two other influences are 'A Hymn to Náráyena' as the source of the metrical form and much of the thought of 'Hymn to Intellectual Beauty' and possibly Jones's translation of fragments from the Vedas on the philosophy of *Adonais*. Overall, there is little doubt that Shelley's transition from the rational materialism of his early writings to the mystical pantheism of his mature works was largely due to his study of Jones.[30]

The influence on Keats, slight at best, is hypothetical, from the very nature of Keats's poetry. The opening lines of *Hyperion* may have been inspired by Jones's description of the remote, primeval deity in the hymns, as in 'A Hymn to Náráyena'.[31]

Jones had almost as great an influence on Southey and Moore as he did on Shelley. Southey copied passages from *Sacontalá* (1789) into his commonplace book for later use in his Oriental tales. At least sixteen passages from Jones's writings went into it.[32] He advised H. H. Southey to 'read the *Institutes of Manu*, by Sir William Jones, and look into the *Asiatick Researches*, as such papers touch upon your subjects'.[33] It was in Jones's contributions to this Calcutta publication that he found much of his local colour, as did Moore, though it was principally the hymns that prompted Southey to a major entrance into Hindu mythology, *The Curse of Kehama*. As he wrote in the Preface: 'When I took up, for my next subject, that mythology which Sir William Jones had been the first to introduce into English poetry, I soon perceived that the best mode of treating it would be to construct a story altogether mythology.' He gave footnote credit to *The Moallakát* for five influences on *Thalaba the Destroyer*. Three were images, an example of which is his 'Green Warblers of the Bowers of Paradise'. The other two were influences of idea (and language). He also took Jones's name *Onaiza* for his *Oneiza* in the book, and he twice footnoted passages from *Commentariorum* (1774).[34] Not only was he moved by 'An Essay on the Poetry of the Eastern Nations' to the passage in *Thalaba the Destroyer* 'or if he strung the pearls of Poesy'.[35] He liked other things in Jones's *Poems* (1772) besides the essay. 'Solima', 'A Persian Song of Hafiz', and 'The Palace of Fortune' were included in his *Specimens of the Later English Poets*, after a glowing description of Jones as 'a man of virtues, talents, and accomplishments, to which he owed his advancement in the world: his life . . . affords a rare and useful example of the power of industry, combined with genius'.[36]

From Moore's direct footnote admissions, it is clear that the enormously popular *Lalla Rookh* owed more to Jones than to any other author, and there are many influences from him credited simply to *Asiatick Researches*. As Moore stated in his Preface: 'I must also, in justice to my own industry, notice the pains I took in long and laboriously *reading* for it. To form a

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[29] *See* Koeppel: *Shelley's Queen Mab*, pp. 43–55.
[30] V. de Sola Pinto, *op. cit.*, pp. 693-694.
[31] Sir H. Sharp, 'Anglo-Indian Verse': *Essays by Divers Hands*, N.S., XVI (1937), 100.
[32] *Commonplace Book*, ed. J. Wood Warter, 2nd ser. (London, 1850), pp. 422–512.
[33] Letter, 1804: *Selections from the Letters of Robert Southey*, ed. J. Wood Warter (London, 1856), I, 301.
[34] The seven influences are in *The Complete Poems of Robert Southey* (New York, 1860), pp. 243, 252, 253, 254, 261, 280, 318.
[35] *Ibid.*, p. 252.
[36] (London, 1807), p. 383.

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storehouse, as it were, of illustration purely Oriental.' Jones's botanical essays stimulated at least eleven passages in *Lalla Rookh*, usually descriptions of Indian flowers.[37] There were at least four influences from *The Moallakát*, chiefly in language utilizing proper names like Kathaian and Yemen and descriptions like 'rose-coloured veils of the Princess's own sumptuous litter'. The one of Krishna in *On the Gods of Greece, Italy, and India* provided Moore with still another picture.[38] A passage from *Gītagōvinda* (1792), among three which he used and quoted, was his source for the *Lalla Rookh* passage:

> And his floating eyes—O! *they* resemble
> Blue water-lilies, when the breeze
> Is making the stream around them tremble.

Moore made numerous other acknowledgments to Jones, but perhaps the most important was 'Bendemeer's Stream', the lovely song by Moore and Gatty that has enjoyed such wide popularity. It has been the most famous echo of 'A Persian Song of Hafiz'.

Of two other Romantic poets, it should be noted that Leigh Hunt knew Jones's hymns well and that part of the inspiration for Walter Savage Landor's *Poems from the Arabic and Persian* (1800) admittedly came from Jones.[39] Of Sir Walter Scott it can be said only that the passage in *The Talisman* (1825) 'the Saracen also sung lays in praise of wine, the liquid ruby of the Persian poets' was probably from the 'yon liquid ruby' image in 'A Persian Song of Hafiz'.[40]

After the passing of the Romantics, Jones's writings exerted less influence. With the probable exception of Browning, however, most of the major Victorian poets were stimulated by Jones to some degree. The first was Tennyson, in his early *Poems by Two Brothers* (1827). 'The Expedition of Nadir Shah into Hindostan' contained a footnote reference to *L'Histoire de Nader Chah*, the idea of the poem clearly having come from Jones's French translation. 'Thou Camest to Thy Bower, My Love, Across the Musky Grove' apparently had its origin in *Gītagōvinda*. Not only did Tennyson admittedly take a simile from it for his description 'thy locks were like a midnight cloud with silver moon-beams wove', but the title and theme of his poem were surely from the translation. Moreover, he incorporated a description from one of Jones's botanical essays into the poem. Apparently he was moved to compose 'Love' after having read 'A Hymn to Camdeo'. Besides quoting four lines from the hymn to show the source for his ninth stanza, he created an Oriental setting and mood for the last five stanzas, the whole composition being something of a hymn to Love, as was Jones's poem. 'Written by an Exile of Bassorah' contained a reference to Kama that probably came from Jones's hymn. 'Fatima' probably gained its title from the damsel Fathima, Imru-al-Kais' mistress, in *The Moallakát*. Tennyson also knew *Commentariorum*, for FitzGerald remarked that the two of them read Hafiz in the book.[41]

There were more important influences on Tennyson, the first two probable and that on 'Locksley Hall' admitted. The first stanza of 'A Hymn to Camdeo' likely led to the quatrain in 'The Palace of Art':

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[37] Because of the many influences in *Lalla Rookh*, no page references will be given.

[38] Jones's essay is in *Works*, I, 229–280.

[39] *See* Hunt: *Lord Byron and Some of His Contemporaries*, 2nd edn. (London, 1828), II, 191; and Malcolm Elwin: *Savage Landor* (New York, 1941), p. 65, respectively.

[40] (Boston, 1886), p. 37.

[41] Letter to E. B. Cowell, Freshwater, June 8, 1854, in A. J. Arberry, ed.: *FitzGerald's Salaman and Absal* (Cambridge, Eng., 1956), p. 11.

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Or over hills with peaky tops engrailed,
And many a tract of palm and rice,
The throne of Indian Cama slowly sailed
A summer fanned with spice.

Probably Tennyson's lines in 'Oenone'

My arms
Were wound about thee, and my hot lips prest
Close—close to thine in that quickfalling dew
Of fruitful kisses

were inspired by Jones's *Gītagōvinda*, from 'while his lip sheds dew, and my arms enfold him' or 'she quaffs the nectareous dew of his lips' or similar descriptions.

In regard to the origin of 'Locksley Hall', Hallam Tennyson has said: 'I remember my father saying that Sir William Jones's prose translation of *The Moallakát*, the seven Arabic poems (which are a selection from the work of pre-Mahommedan poets) hanging up in the temple of Mecca, gave him the idea of the poem.'[42] The chief borrowings came from Imru-al-Kais' poem: the protagonist's lament for his lost or faithless sweetheart in her abandoned lodging-place, the presence of comrades, the use of eight-stress trochaic couplets (which Tennyson is said to have admitted), the opening and concluding scenes (especially the dramatic storm), and various passages (e.g. 'Many a night I saw the Pleiads, rising through the mellow shade,/ Glitter like a swarm of fireflies tangled in a silver braid' from Jones's 'It was the hour when the Pleiads appeared in the firmament like the folds of a silken sash variously decked with gems').[43] Essentially, Tennyson borrowed his general plot, made necessary changes for dramatic coherence and an English setting, and replaced the sensual descriptions with social comment. The other six poems of *The Moallakát* may also have had some influence on 'Locksley Hall'. Several interesting but tenuous parallels suggest that Jones's elderly Zuhayr may have been the model for the old man in 'Locksley Hall Sixty Years After'.

Browning's *Ferishtah's Fancies* was at least indirectly influenced by Jones. If Browning did not read *Hitōpadéśa* (1786), the pioneer translation of the Indian fables, then certainly he knew a later version. In any case, he took the general idea for his group of little tales from one of the fables; and if he was not stimulated by Jones's descriptions of Firdausi's *Sohrab and Rustum* story for some of his Persian materials, then he knew it in later, translated form.

Two Victorians whom Jones influenced in a minor way were Emily Brontë and Arnold. The unusual metrical form of 'An Ode in Imitation of Alcaeus', after an apparent intermediary in the person of Mrs. Hemans, was immortalized by Emily Brontë in 'No Coward Soul is Mine'.[44] Arnold knew *The Ordinances of Manu*, for he paraphrased three passages from it into his notebook.[45] And the possibility should not be overlooked that he was initially introduced to the *Sohrab and Rustum* story through Jones, who gave the first description of it to the Western world.

Jones influenced Edward Byles Cowell, who was in turn the immediate cause of FitzGerald's learning Persian. As Cowell told the Royal Asiatic Society:

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[42] *Alfred Lord Tennyson, A Memoir by His Son* (New York, 1897), I, 195.
[43] See Koeppel, 'Sir William Jones's Übersetzung', pp. 400–406.
[44] V. de Sola Pinto, *op. cit.*, pp. 691-692.
[45] *The Note-Books of Matthew Arnold*, ed. H. F. Lowry (London, 1952), pp. 10–12.

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> 'It was in 1841 that Sir William Jones first awoke in my mind an interest in India and the East. I owe the bent of my life to his "Poeseos Asiaticae Commentarii', a Latin Treatise on Arabic and Persian poetry, in imitation of Bishop Lowth's book on Hebrew poetry. There was a copy of Jones's works in the Public Library at Ipswich . . . . I well remember the joy of finding a Persian Grammar among his works, and I soon learned the characters and, with the aid of a glossary at the end, began to study the anthology of beautiful extracts by which he illustrates his rules. It was with Jones's Grammar that some thirteen years afterwards, at Oxford, I gave FitzGerald his first lesson in the Persian alphabet.' [46]

Cowell said elsewhere: 'I suggested Persian to him and guaranteed to teach the grammar in a day. The book was Jones's Grammar, the illustrations in which are nearly all from Hafiz. FitzGerald was interested in these and went on to read Hafiz closely.' [47] FitzGerald himself said of the famous *Grammar*: 'I have a sort of love for it.' [48] But for the Persian *Grammar* then, the world perhaps would not know of the scholarly recluse who liked Galderon and Greek, inasmuch as his superb version of the *Rubaiyat* might not have been composed.

The Moallakát presumably stimulated a three-page passage in Disraeli's *Tancred*, in which a poem about Antar's adventures is paraphrased and in which another is recited before the Sheik by a man hoping to have the poem suspended in the Temple at Mecca.[49]

Jones's influence was not restricted to British literature. Across the Atlantic he was being read. An example of the wide circulation is to be found in the fact that Washington Irving admittedly took an idea from 'On the Antiquity of the Indian Zodiac' for a descriptive passage in his *Knickerbocker's History of New York* (Ch. 1, Bk. 1).[50] Besides two direct references to Jones in *Moby Dick* and *Typee*, there can be little doubt that some of Melville's massive knowledge about Asiatic religions came from Jones.

The most important American influence was upon the Concord transcendentalists. *The Ordinances of Manu* fascinated Emerson, Thoreau, and Bronson Alcott. Emerson read Jones's translation about 1836, and Thoreau was equally enthusiastic about it. As can be seen in *Walden*, Thoreau took some of the positive principles of the Yoga for his own life, the key to

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[46] Speech, May 25, 1898: *Life and Letters of Edward Byles Cowell*, ed. George Cowell (London, 1904), p. 380.

[47] Quoted in Alfred Terhune, *The Life of Edward FitzGerald* (New Haven, 1947), p. 170.

[48] Quoted in *Terhune*, p. 172. FitzGerald alluded to 'A Persian Song of Hafiz' in a letter: 'Have I previously asked you to observe 486, of which I send a poor Sir W. Jones's sort of Parody which came into my mind walking in the Garden here; where the Rose is blowing as in Persia?' He included the verse in the letter:

> I long for wine! Oh Saki of my Soul,
> Prepare thy Song and fill the morning Bowl;
> For this first Summer month that brings the Rose
> Takes many a Sultan with it as it goes.

In his letter to E. B. Cowell, July 14, 1857: *The Variorum and Definitive Edition of the Poetical and Prose Writings of Edward FitzGerald*, ed. Edmund Gosse (New York, 1902), I, xxix. In passages in his still partially unedited correspondence with the Cowells, FitzGerald made a number of other references to his use of Jones. Some of these are in Arberry, *op. cit.*, pp. 8–28.

[49] Reissue of 1918 edn. (London, 1919), pp. 305–307.

[50] Jones's essay is in *Works*, I, 333–348.

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which was probably Jones's book.[51] Emerson liked the last ten lines of 'A Hymn to Náráyena' so well that he copied them into his journal under the heading of 'Certain Fine Pagan Strains'.[52] Fifty years later he included the hymn on his reading list, just as his love for the last stanza led him to include it in *Parnassus*, his poetic anthology. He also put *Sacontalá* on his reading list for 1857, and Thoreau copied several pages from Jones's version into his private notebook.[53]

As scholars of German literature have often observed, Herder and Goethe were deeply impressed by the Hindu drama that Jones had introduced to the West, especially *Śakuntalā*. Goethe, who knew Jones's writings well, took the Vorspiel for his *Faust* from the ancient Indian convention of introducing the drama by having the theatre manager converse with one or more of the players.[54]

Clearly Jones's literary influence has been monumental, in some respects the most important of all his achievements. For among his contemporaries he stimulated Gibbon, Burke, Dugald Stewart, Beckford, Thomas Campbell, and John Scott of Amwell. He helped incite the Oriental vogue among the Romantics Byron, Shelley, Coleridge, Southey, Moore, and Landor, and probably influenced Wordsworth, Keats, and Scott. Among the Victorians, he influenced Tennyson, Emily Brontë, FitzGerald, Disraeli, Swinburne, and possibly Arnold and Browning. He incited much of the Concord Hinduism of Emerson, Thoreau, and Bronson Alcott, and he provided a source of Oriental information for Irving and Melville. Herder and Goethe were influenced through Jones's translations. The fact that poets like Bryant, Campbell, Emerson, Gosse, Markham, and Southey included Jones in their collections of favourite poems poses possibly more influences.[55] There may be still others.

No doubt Jones's most famous poems will continue to be reprinted, but it is unlikely that his literary place will be changed. A minor poet and Romantic precursor, he contributed three standard works to English literature, and he influenced Romantics and other poets toward Orientalism. Of more general importance is the fact that he revealed to the West the cultural and intellectual values of the exotic East, by showing Europe and America that part of the best which has been known and thought in the world is to be found in India, Iran, Turkey, and the Arabian nations. For this major humanistic achievement, the West *and* the East must always be grateful to Sir William Jones.

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[51] *See* 'A Week on the Concord and Merrimack Rivers': *The Writings* of *Henry David Thoreau* (Boston and New York, 1893), I, 192–196; and Arthur Christy: *The Orient in American Transcendentalism* (New York, 1932), pp. 214–216.

[52] *Journals of Ralph Waldo Emerson*, ed. Edward W. Emerson and Waldo E. Forbes (Boston, 1909–14), I, 157.

[53] *See* Christy, *op. cit.*, p. 276.

[54] Goethe paid a magnificent tribute to Kalidasa in his poem 'Sacontala', in 'Gedichte', *Goethes Werke*, Einführung by Gerhart Hauptmann (Berlin, n.d.), p. 108.

[55] William Cullen Bryant: *A Library of Poetry and Song*, 20th edn., rev. (New York, 1872), p. 459; Thomas Campbell: *Specimens of the British Poets*, 2nd edn. (London, 1841), pp. 633–638; Ralph Waldo Emerson: *Parnassus* (Boston, 1875), pp. 56, 180; Edmund Gosse: *English Odes* (London, 1889), pp. 145-146; and Edwin Markham: *The Book of Classic English Poetry, 600–1830* (New York, 1934), pp. 1278-1279.

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REVIEWS OF BOOKS

THE SOCIO-ECONOMIC HISTORY OF NORTHERN INDIA (ELEVENTH AND TWELFTH CENTURIES) by Dr. B. P. Mazumdar, M.A., Ph.D. Published by Firma K. L. Mukhopadhyay, Calcutta, 1960. Price Rs.20.

The period between the death of Sultan Mahmud of Ghazni (A.D. 1030) and the final conquest of Ajmer by Qutbuddin Aibak (A.D. 1194) is a crucial period of Indian history. It marks the waning of the predominance of the Hindu ruling dynasties of Northern India and the gradual penetration into India by the Muslims, culminating in the establishment of their imperial power in this country. Naturally this political development brought in its wake new influences and complications in the socio-economic fabric of India, the impact of which was not confined to the particular period only. As such any attempt to throw light on the factors that shaped the destiny of the people of North India in this troublesome age of currents and cross-currents cannot but rouse a profound interest of all serious scholars of Indian history.

Dr. B. P. Mazumdar, it must be admitted, has rendered a distinct service to the cause of the reconstruction of the history of our country by amassing enormous materials about this particular problem-ridden period. The learned scholar, it appears, has spared no pains in collecting data from a wide variety of sources, epigraphic, numismatic and literary, both indigenous and foreign, some of which is yet unpublished.

The treatise, of a little over 400 pages, is divided into 15 chapters, each of which focuses attention on an important aspect of social and economic life of the people, but taken collectively they bring out a succinct account of the social organization as a whole and how it took shape in that particular period.

In the very opening chapter (I) the learned scholar examines critically the factors that brought about the decadence and disintegrated condition in the most important socio-political institution of the age—Feudalism. He has also analysed how the failure of the then kings to keep the feudal lords in check, as well as to assume the leadership of the common people, stood in the way of national cohesion even in the face of Turko-Afghan invasions. As a corollary to the feudal organization, 'the military system' as prevalent in the period comes in the picture, and Dr. Mazumdar in the next chapter (II) has quite ably discussed the military classes, in all their bearing as well as their influence on the society. In chapter III the author furnishes detailed information about the status and position of the different castes and professions including the numerous sub-sections of them. A discussion on 'the Turkish settlers and their social contact' with the Indians has been made the theme of a special chapter (IV). It is really interesting, but the term 'Turuskadanda', as 'a special levy of punitive tax on the Turkish settlers', as put forward by this scholar, does not seem warranted by circumstantial evidences. After giving short accounts of 'the position of women' and the 'educational system' in chapters V and VI, the author passes on to deal with the different aspects of the economic structure of the society in the next five chapters, viz. Land and its Cultivation (VII), Labour (VIII), Industries and their Organization (IX), Currency, Banking and Usury (X), and Public Finance (XI).

In chapter XII the author gives an account of 'the daily life of the

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people', both in cities and in villages, including the nature and form of local administration. Amusements, drama, games and sports that provided for the diversion of the people as well as their food and drink have also received particular attention of the author. But in the last section of the same chapter entitled 'Fatalism and Astrology' the author observes that the baneful influence of astrology generated among the common people and even among kings and princes 'fatalistic belief which made them complacent to the impending dangers, and deprived them of initiative and energetic perseverance'. Such a theorization is indeed hazardous. Similarly the author's conclusions in matters of the popularity and frequency of 'festivals' (chapter XII) and of the importance of the 'tirthas' or places of pilgrimage (chapter XIV) in the socio-religious life of the people, are widely overdrawn.

In the last chapter (XV) the author has tried to make an assessment of the 'standard of morality' of the people in that particular period, but it is unfortunate that he could not maintain the standard of the detached form of investigation of a mature scholar, and so a number of his observations are wide of the mark. As for example, (1) a verse of the Bilhari Inscription has been interpreted too literally on page 357, as reflecting the moral standard of the kings of the times; (ii) a few cases of royal suicides (pp. 362-63) can hardly be taken as acting as inspiration to the general mass of people; (iii) in the section dealing with the 'merchants' (pp. 369-70), the author brushes aside the evidence of Al Idrisi about the honesty and fidelity of the Indian merchants, in preference to the description of Kalhana, Ksemendra and others; (iv) a special section has been marked out as 'the moral standard of the poets' in which the author has not spared even Kalidasa as guilty of indulging in free proclamation of the charms of amorous life; (v) in sculptures too the author selected for discussion 'mithuna' images only to decry the sense of decency of the people of the age, but he has no words for other aspects of artistic and architectural excellences reached by the sculptors and architects of the time. These are, however, some of the points which the author, it is hoped, will look into more objectively in the next edition of the book.

The treatise as such, which has earned for the learned writer the degree of Doctor of Philosophy of the Patna University, bears the stamp of an intensive labour and analytical study of high order.

SISIR KUMAR MITRA

ĀTMABĀD by Lalit Kumar Sen. Published by Das Gupta & Co., Ltd., Calcutta, 1957. Price Rs.10.

The title of the book needs explanation, otherwise its connection with the contents becomes difficult to comprehend. If *Ātman* is given its ordinary meaning, it should imply that it deals with the question whether the soul has objective reality. But this problem has not at all been touched in the book. The author uses it in the sense the Upanishads had used it as a term synonymous with *Brahman*. The Upanishads developed a pantheistic conception of reality and they gave the principle pervading the universe the name *Brahman*. The author accepts that but additionally attributes to the universal principle the quality of spirituality. The book, therefore, propounds a pantheistic conception of reality which is qualitatively idealistic. He builds up a picture of reality which can be characterized as pantheistic idealism.

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The study covers a vast field. It not only encompasses metaphysical problems, but also introduces problems of morality and religion as well. A major part, again, is devoted to a critical study of the latest developments of physical science including the Theory of Relativity, the Quantum Theory and other allied subjects. It no doubt gives an idea of the erudition of the author. The consequence, however, is that the book lacks cohesion and compactness, making it often difficult to keep track of the main line of thought. Not unoften, it has been obscured by the superposition of material which is hardly connected with the subject. A systematic and methodical approach would have definitely improved the quality of the book.

It is worth while, therefore, to outline the author's theory of reality. After tracing the growth of modern physical science from the mechanistic conception of the universe as developed by Newton, to the latest theory which reduces objects to events in a space-time continuum, he uses its deductions as the basis for his own theory. The conclusion of modern science is that reality is an indivisible unity in which action at a distance is ruled out. It is a space-time continuum of events. The subject and the object are rooted in the same reality. He then reasons that this reality has not only direction but also purpose. There can be no purposive action without a mind and, therefore, reality is of the nature of mind. He observes, 'it cannot be anything but of the nature of knowledge' (p. 369). He thinks that the continuity of the existence of objective reality is explained on the hypothesis that objects remain as objects of thought of this all-pervading mental entity. Thus, he says, 'by spreading himself out in webs of thought he becomes many, which is creation, and so space, time and everything else that there is stems out of the thought of the creator' (p. 508). In this respect evidently he follows the theory of Berkeley. He notes that reality assumes a dualistic character in the subject-object relation. But he is emphatic that this is no justification to hold that reality has even partially the characteristic of matter. It is his conviction that reality is essentially of the nature of mind.

This is the main line of thought that has been very elaborately developed in the book under review. But, as has been already observed, to this has been grafted, rather loosely, questions as varied as the realistic basis of the moral sense, features of the principal religions, the ideal form of worship and what not.

It is difficult to make out why the author has assumed that reality is of the nature of mind as opposed to matter. The reasons given in support of his theory are not convincing. They rather make out that it is more a matter of firm conviction with him than a logical deduction from his reasonings. It is not unoften that in our speculative thoughts we apply to reality attributes which are essentially human in character. This tendency to an anthropomorphic approach is difficult to get rid of. Our way of thinking through mental judgments and concepts is not necessarily the way of thinking of the supreme principle that pervades reality. If conceptual thinking should be considered possible for the supreme principle, there is no reason why it should not also be assumed that in that case it has a material brain as well. The analogy should not stop half-way but should be complete.

On the whole this is a remarkable book in the sense that it is boldly speculative and venturesome on a difficult field of knowledge. It is a commendable effort at building a philosophical system on the basis of the deductions of modern physics.

HIRANMAY BANERJEE

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CORPUS OF THE MUSLIM COINS OF BENGAL (down to A.D. 1538) by Dr. Abdul Karim. Asiatic Society of Pakistan Publications No. 6, Dacca, 1960. Pages i–iv+210, Plates I–X. Price Rs.7.

A good number of Muslim coins of Bengal have already been studied and published by several European and Indian scholars like Allan, Bailey, Blochmann, Brown, Burn, Hoernle, Nevill, Rogers, Stapleton, Thomas, Wright, Ahmad, Bannerji, Bhattasali, etc., in different journals and books dealing with History, Geography and Archaeology of Medieval Bengal and have made substantial contribution to the study of Bengal coinage. The first problem that confronts a scholar doing research in the medieval history of the land is the preparation of a 'Corpus of Muslim Coins' that may be cited for ready reference. Students and researchers of history are now indebted to Dr. Abdul Karim who has put together and analysed the more valuable among Muslim coins in the book under review, published by the Asiatic Society of Pakistan, Dacca.

The coins incorporated in this book are those which were issued by or during the régime of the Viceroys and Governors deputed from time to time by the Sultans of Delhi and also during that of rulers who, having asserted absolute administrative authority, ruled over Bengal as independent sovereigns. The study of the coinage of the Muslim rulers of Bengal has reached a stage when it is necessary to reassess their value and to utilize the fruits of their labour in the study of history. A few years ago Mr. C. R. Singhal of Bombay compiled a *Bibliography of the Indian Coins*, Vol. II, and it was published by the Numismatic Society of India, Banaras. It serves as a good reference book but it fails to give any comprehensive idea of the coinage of Medieval Bengal. Dr. Abdul Karim's *Corpus* is an attempt to compile the results of the contribution of the aforesaid numismatists and to make them readily available to the scholars and researchers.

Divided into two parts, the book gives a thorough analysis of the contents of the coins ranging in dates from A.D. 1210 to 1538 and thus covering what may be called the pre-Āfghān period of the history of Muslim Bengal. The first part of the book deals with the 'analysis of the coins' and the second part is devoted to 'the study of the coins'. The analysis consists of regal title, Khilāfat title, mint names, dates, classification and references. Besides these, important points like chronology of the Sultans, mint towns, Khilafatu'llāh titles, geographical places, royal princes issuing coins, persons other than rulers mentioned in the coins, Abbaside Khalifās, prefixes of the mint towns, Arabic and Persian words and phrases, coins of Danujamarddanadeva and Mahendradeva, etc., and references. These points constituting invaluable materials for constructing a connected history of the nation and the country have also been discussed and a short historical note on the important coins mentioned therein is appended with comments where necessary, while dealing with the coins in each case. The medieval geographical names and places referred to in the coins are traced, on the basis of recent researches, and identified with cities and townships which have undergone radical changes and are known under different denominations in modern times. Apart from supplementing and perfecting the chronology of the Sultans, based on the numismatic sources, these coins throw a considerable light on various aspects of life, a few salient features of the administrative pattern of Bengal in the Medieval period, hinting at those missing links, which Persian chronicles and Bengali literature have failed to establish. The unpublished Muslim coins examined and recorded by the learned author in this *Corpus* add several new types of coins and several new dates of a few Sultans. It will thus help the scholars

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to revise some of the views held by earlier numismatists. But one thing I must say that technical topics such as 'weight' and metallurgy or standard of assay and calligraphy have not been touched upon by the author.

The main object of collecting and describing numismatic wealth in this volume is to offer facilities to intending scholars for carrying on researches and discover some fresh facts if possible by collating this valuable source of history of Medieval Bengal or rectify any inaccuracy that might have crept in the extant annals of the country.

The Muslim coins of Bengal apart from their historical importance have no special attraction in regard to their literary and artistic charms. The calligraphy on the coins of Bengal is of the poorest quality and the Bengali die-cutters frequently reveal their ignorance of Arabic.

From the draft of Dr. Abdul Karim's book it can be said that he has dealt with the subject in a very thorough manner and has tried not only to set right the inaccuracies of the readings of the previous scholars but thrown ample light on the historical, literary and artistic merits of the coins. The author's great capacity for sustained work, his infinite patience in sifting the details of evidence, and above all his youthful enthusiasm for the subject of his study—all this is abundantly clear from the remarkable work he has produced. The Asiatic Society of Pakistan could not perhaps select a better scholar to be entrusted with the compilation of this volume and we hope, further, this work will be appreciated by all those who are interested in the political and cultural history of Bengal during pre-Āfghān period.

CHINMOY DUTT

ANCIENT INDIAN EROTICS AND EROTIC LITERATURE by Sushil Kumar De, Professor Emeritus, Jadavpur University, Calcutta, and Honorary Fellow, Royal Asiatic Society. Firma K. L. Mukhopadhyay, Calcutta.

The volume contains two monographs by the learned author. The first entitled *Treatment of Love in Sanskrit Literature* was published in 1929 and has been out of print for a long time. The subject is dealt with in three separate sections: Pre-Classical Literature, Classical Poetry, Prose Romance and Drama. Important and popular texts in Sanskrit as well as Prakrit are taken into consideration in this connection. The second monograph entitled *Ancient Indian Erotics* which is published here for the first time traces the beginning of the science in the Vedic literature and gives a critical analysis of the contents of the *Kāmasūtra* of Vātsyāyana, 'the first great work on erotics which has come down to us, and which in course of time became such a definitive treatise that it not only eclipsed all previous works but also diminished the value of later imitative attempts'. The book will serve as a good introduction to the study of poetic literature of old India.

CHINTAHARAN CHAKRAVARTI

STUDIES IN NYĀYA-VAIŚEṢIKA THEISM by Gopikamohan Bhattacharyya, M.A., D.Phil., Nyāyatīrtha, Lecturer in Sanskrit, Jadavpur University, Calcutta. Published by the Principal, Sanskrit College, Calcutta. Pages xxiv + 170. Price Rs.15.

The book is a critical and comparative study of the Nyāya-Vaiśeṣika doctrine of God and other related problems. It discusses at length the contributions of many noted philosophers of the Nyāya-Vaiśeṣika school on the subject of theism and the antitheistic arguments of those schools of Indian philosophy which reject either the belief in God or the arguments

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advanced by the Nyāya-Vaiśeṣika in support of this belief. In the course of discussion the learned author has cast welcome light on some obscure corners of Nyāya-Vaiśeṣika or, for that matter, of Indian theism and removed certain misconceptions about it. The book is the outcome of his careful and laborious research in Nyāya-Vaiśeṣika theism, which was approved for the degree of D.Phil. (in Arts) of the University of Calcutta.

The book is divided into seven chapters. Chapter I contains a thoroughgoing discussion of the moral argument for the existence of God. In connection with and as a part of the moral argument, it establishes the reality of the unseen power of *adṛṣṭa* and the necessity of the principle of causality and the law of *karma* as against the objections of the Cārvāka materialists. Chapter II is an analysis of the Prābhākara Mīmāṁsaka's position in this regard and an attempt to show that the Mīmāṁsaka is not opposed to theism. Chapters III and IV analyse the Buddhist and Jaina positions respectively and give an elaborate exposition of their criticisms of Nyāya-Vaiśeṣika theism. Chapter V constitutes a critique of the antitheistic arguments and a defence of the Nyāya-Vaiśeṣika views of God and His creatorship. Chapter VI is a continuation of the critique for the same purpose and an exposition, though very brief and succinct, of the other proofs of the existence of God, advanced by Udayana and other Naiyāyikas. Chapter VII contains a fairly elaborate explanation of the nature and attributes of God—His will and effort, desire, volition and cognition, etc., and their mutual relations, as also the Naiyāyika's reply to the objections raised by his opponents.

There are two appendices at the end of the book. Appendix A asks the question: Is Kaṇāda an atheist? It gives a reasoned answer to the question in the negative and thereby controverts the views of some Western scholars on this point. Appendix B gives a comparative account of the Nyāya and Pātañjala conceptions of God.

The subject-matter of the book is of great importance, especially in the context of the general drift of thought in the world at the present age towards empiricism and positivism, naturalism and atheism. The exposition and critical discussion of it as given by the author are adequate and comprehensive on the whole. But there seem to be certain defects in the language used by him. The literal English translation of the terms used, and concepts and relations accepted, in Indian philosophy makes their philosophical sense and significance unintelligible at certain places. So also the use of certain specifically technical terms of Western philosophy in the context of Indian philosophy as made by the author is sometimes found to be undesirable and unnecessary. Simpler and commoner words would have served his purpose better. Nevertheless, as a thoroughgoing and critical exposition of the problem of God from the Nyāya-Vaiśeṣika standpoint, the book will be read with pleasure and profit by all students and scholars interested in the subject.

S. C. CHATTERJEE

THE TA'RĪKH-I-KHĀN JAHĀNĪ WA MAKHZAN-I-AFGHĀNĪ by Khwajah N'imatu'llah of Herat. Edited by S. M. Imamuddin, Vol. I, Asiatic Society of Pakistan, Dacca. English Introduction, pp. 1–93; Persian Text, pp. 1–434.

Indian historical works written in Persian began to appear after the establishment of Muslim rule in India. Indo-Persian historiography became richer under the Afghān rulers of India and reached a high watermark

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under the great Mughals. Out of a dozen of available Persian historical works, dealing with the history of the Afghāns in India, one is the *Ta'rīkh-i-Khān Jahānī wa Makhzan-i-Afghānī* of Khwajah N'imatu'llah of Herat.

There is a difference of opinion as regards the author and the exact title of the above work and the editor has failed to solve these problems and has not come to a definite conclusion about them. The arguments that he has put forward to establish that the *Ta'rīkh-i-Khān Jahānī* and the *Makhzan-i-Afghānī* are two different titles (Introd., p. 9ff.) are inconclusive and far from convincing. When the editor could not conclusively establish the correct title of the work, confusion was bound to arise in the minds of the readers about its author or authors.

There are many manuscripts of the work and it was a difficult task for the editor to judiciously select some, in preference to others, as the basis of his text. He selected four manuscripts as the basis of his critical edition of the text (Introd., p. 31ff.). But the reasons that he gives for the preference of these four manuscripts to others are not satisfactory. The reader is rather confused when the editor characterizes one of the four manuscripts of his choice, i.e. the manuscript of the Asiatic Society of Bengal, No. 101, as 'not a good copy ... its defect lies in its being inaccurately transcribed ... being full of copying mistakes, archaic spellings and omissions' (p. 35). It is not understood why such a defective manuscript was selected as a basis of the text. After having examined some manuscripts that are described by the editor, the reviewer has come to the conclusion that their texts are in great disorder and there does not seem to be a basic uniformity in them. Thus the preparation of a critical text was a difficult task which the editor could not successfully perform. He has only given the physical description of the manuscripts which is quite inadequate. The particular points of intrinsic value present in them should have been brought to light and discussed in detail. Even in the text that has been presented there are many slips and inaccuracies. It cannot be claimed that the text under review is free from grammatical mistakes. For the sake of brevity only some of these are noted below:

On page 14, lines 4/5, نام خواستگاری نمود is not correct. It should be نام [را] خواستگاری نمود, an example of which is to be found on page 20, line 9, where the sentence و یک دختر او را خواستگاری نمائی is correct. It is not correct to write مال متاع but مال و متاع (p. 19, line 14) which appears on line 17 of the same page. The sentence on page 20, line 10, that Prophet Jacob پنهانی بشب از کنعان بر آمد is confusing. How can he leave Can'ān secretly at night when he was present in Asia Minor (Rūm)? It may perhaps be read as پنهانی بشب بکنعان درآمد. On page 28, line 2, it is more correct to read و از قیس پسر متولد شد سارول نام نهاد and not as و از قیس پسر سارول نام نهاد متولد شد [او را]. و از مرتبت بیت المقدس on page 29, line 12, is certainly a better reading than در تحت تصرف خود (p. 31) is more correct and idiomatic than و از مرمت بیت المقدس در تحت و تصرف خود. This brings out the question of correct اضافت and it may be stated here that in many places the اضافت is not correctly given such as روٴسائی قوم (p. 32) instead of روٴسائی قوم; گوشهائی خود (p. 81) instead of گوشهائی خود, etc., but these cannot be explained away as printing mistakes. On page 33, line 8, و اهل شهر خانه should have been و اهل شهر و خانه. The word سلطنت on page 34, line 6, as it appears in the Bānkipore manuscript and added by the editor to the text, is redundant. The sentence on page 81, line 2, و مقالهٔ رسول الله را شادمان گردانید is meaningless unless it is

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read as و مقالهٔ رسول الله مرا شادمان گردانید. Similarly the sentence on page 426, line 7, و در بسیار از راجهای نواحی بهم‌رسانید is not understandable if one does not read it as و بسیاری از راجهای نواحی را بهم‌رسانید. On page 139, line 15, عنایت فرمایند in plural form is wrong, it should be عنایت فرمائید. Another example of these types of mistakes is to be found on page 431, line 8, where روان شدند in plural form is not understandable as the فاعل (subject) of the sentence has not been made clear. The exercise of simple critical judgment will lead one to the conclusion that the name on page 181, line 1, is Narsingh and not Barsingh as read by the editor. Narsingh is supported by the statements of the *Tabaqāt-i-Akbarī* and the *Ta'rīkh-i-Firishtah*. Such errors of judgment are too frequent to be recounted here.

There are copious footnotes both in his English introduction as well as in the Persian text. They are informative, no doubt, but they reflect more on the industry of the editor than on his sound critical judgment and scholarly accuracy. No difference has been made between footnotes, annotations and citations and they have not been given in the standard scientific form. The indications to sources and references to additional information on subjects under discussion have thus been given in the most primitive form. The editor mentions the *Ta'rīkh-i-Ṭabarī* several times in his Persian footnotes but gives Persian quotations. If he was using the Persian translation of the *Ta'rīkh-i-Ṭabarī* by Bal'amī, he should have made it clear in the footnotes. Bibliographical details of other works quoted are not given by the editor so that it is always not possible to check the references. This gap could have been filled up had there been a bibliography added at the end of the text. Consequently the usefulness of the footnotes giving additional information on the subjects, or indicating the sources whence additional information can be had on them, has been considerably diminished. The editor gives different variants in the footnotes and an *apparatus criticus* but these are not of words but of sentences which sometimes confuse the reader instead of helping him to a better reading of the text. He does not seem to appreciate the value and importance of an historical text as after having quoted at-Ṭabarī's history he quotes the *Ta'rīkh-i-Guzīdah* several times in connection with the battle of Oḥad. While writing notes on the early history of Islam he mainly quotes from the later Persian historical works and not from the more authentic Arabic histories. Many persons and places have been rightly identified which certainly enhance the value of the text (i.e. footnotes on pp. 88, 89, 98, 102ff.). But in some places the footnotes are irrelevant, i.e. No. 2 on page 147 or No. 1 on page 157, where the different forms of Qasba Bhātwara as used by the different historians are given but it has not been identified and its exact location not stated, or No. 2 on page 162 where the tribe called Bhaduryan has not been identified.

In so far as the printing is concerned there is not much to commend itself to us. It is true that the printing is clear and bold letters have been used but both the Persian text and English introduction are full of mistakes, there being some printing mistakes on almost every page of the Persian text including many orthographical mistakes. On page 81 is a serious mistake as باب اول has been printed instead of باب دوم. In some places the words, which should have been printed separately, have been so wrongly printed together as to give a ridiculous meaning, as on page 429, line 16, خاطر جمعدار has been printed as خاطر جمعدار. Such examples can be multiplied.

There is a long English introduction of 93 pages in which there is a

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discussion of some important, along with some unimportant, topics. It gives account of the available works dealing with the Afghān history in India and physical description of most of the manuscripts of the present work available in the different libraries of the world. An English summary of the work under review has been added (pp. 53–93) and this is to be considered as a merit of the book but the names of persons, places and towns as given in the transliterated form are not always accurate. The correct word is *Ta'rīkh* and not *Tārīkh* as written by the editor. There are many incorrect sentences; and, besides, there are sentences in unidiomatic English which leave much to be desired. One of the merits of this introduction is the assessment of the work as a written source for the history of the Afghāns in India (p. 24ff.) but this could have been more thoroughly and critically discussed. The place of N'imatu'llah among the Indo-Persian historians has not been determined. The particular merits and demerits of this book that have been discussed by the editor give the reader the impression that its demerits far outweigh its merits. The fact is otherwise and the reviewer considers it as an important source book for the history of the Indian Afghāns. The historian gives a critical analysis of the character, personality and achievements of every Afghān ruler, which is important. This also includes a description of the architectural monuments constructed or works of public utility undertaken by each Afghān ruler. He concentrates on the history of the Afghāns but it is not exclusive. The history of Khān Jahān Lodi, his father Dawlat Khān Lodi and his patron, the highly educated and cultured Khān-i-Khanān, has been recorded in full and is very informative. Specially a Hindi couplet, which was supposed to have been written by Khān-i-Khanān to Dawlat Khān Lodi, is very interesting. The historian quotes the *Ta'rīkh-i-Guzīdah* and the *Majma'ul Ansāb* while writing the popular history of the Jews and how they embraced Islam. N'imatu'llah has a flare for stories that are strange and interesting which makes the first part of his book legendary. In recording the early history of Islam he relies more on the less authentic Persian historians than on the reliable Arabic ones. The account of the social and economic conditions of the people of India is conspicuous by its absence. Nor are the details of Afghān administrative machinery and its actual working given. Considerable light is thrown on these aspects of the history of Medieval India by the historians of the Mughal period especially those of the time of Akbar. N'imatu'llah however, *en passe*, mentions the rise in the price of salt, opium, oil (p. 181) or of foodgrain (p. 185/86). He does not seem to be very much interested in these topics as his main interest lay in the Afghān rulers. He is prejudiced in favour of the Afghāns in general and of Khān Jahān Lodi, his patron, in particular whose life he writes in a eulogistic tone and mentions Sulṭān Ḥusain of Jaunpore in disparaging language. The historical account of the time of Humāyūn and Akbar is not given and it does not narrate how the Mughals under Humāyūn reconquered India.

There is no index at all, neither in Persian nor in English. It may be hoped that index, bibliography and appendix, if any, will be published in the second volume of the work. The book under review is the first volume but the editor has not given in it any advance information about the contents of the second volume. Anyway, it has to be admitted that the editor has worked hard in preparing this text and it is believed that in spite of its serious defects it will be found useful by the students and scholars of Medieval Indian history.

M. SABER KHAN

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SIBADAS CHAUDHURI

[*Continued from Jl. As. Soc., Vol. I, No. 4, 1959. Supplement, page 76*]

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A COMPARATIVE VOCABULARY OF THE GONDI DIALECTS

By T. Burrow *and* S. Bhattacharya

Preface

The *Dravidian Etymological Dictionary* of Burrow and Emeneau utilized material from all the known Dravidian languages of Central India with the exception of one, but in none of these could the material be described as complete. Another difficulty was the unsatisfactory nature of many of the printed sources to which reference is made in the *Introduction* to the above-mentioned work. In spite of this the seven languages of the Central Dravidian Group which were used provided a massive contribution to the *Etymological Dictionary* as is evident throughout the work. But it was also clear that there was a great deal of further material waiting to be picked up, and much to be done by way of correcting material unsatisfactorily recorded. There is a great field of investigation here which can keep students of Dravidian busy for a considerable time to come.

During the winter of 1957-58 the authors of the present work toured extensively in these areas taking samples of various Dravidian languages and dialects so as to acquire a first-hand idea of the linguistic situation. In the course of this tour material was taken down in a number of Gondi dialects, namely the dialects spoken in Yeotmal, Gaḍchiroli (Chanda), Chhindwara, the Hill Maria of Bastar and the Koya of Malkangiri. Previously, in 1951, we had collected samples of the Gondi of Adilabad district. In 1958-59 Bhattacharya made further investigations of Gondi dialects. His most extensive work was done on the Muria of North Bastar, and information was also collected on the Gondi of Sironcha (Raj Gond and Maria) and various other dialects. A full account of the field material used is given in the attached list of sources.

The academic year of 1959-60 was spent by Bhattacharya in Oxford, and the two authors spent what time could be made available for such work in going through the material collected with a view to making portions of it available for Dravidian researches. It soon became clear that the amount of ground which could be covered in the time available was limited and it was eventually decided to concentrate the main effort on Gondi. The amount of material collected was quite considerable and a very considerable supplementation to the Gondi material registered in the *Dravidian Etymological Dictionary* could be got from it. At the same time it became clear that the greatest advantage could be got from the field material if it were presented, not by itself, but in combination with all the available printed material. Consequently all the various sources were systematically indexed and all the usable lexicographical material they contained is made available in the present compilation.

In view of the unsatisfactory nature of much of the printed material, and of what is said concerning it in *Dravidian Etymological Dictionary* (p. xix), there might perhaps be some doubt about the value of the effort spent on its collection. Nevertheless the authors have no doubt about its usefulness for the following reasons. Gondi material useful for comparative purposes and supplementary to that contained in the *Dravidian Etymological Dictionary* will be found on every page of this work, and this comes not only from the new field material but also in fair quantity from the older

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sources, since the systematic study of these has revealed a considerable number of etymologies which had previously remained latent. Another important consideration is the fact that most of the available sources for Gondi are only available with the greatest difficulty. The various publications listed in the attached bibliography are out of print and unobtainable, and very few libraries possess more than one or two of such items. It is hardly an exaggeration to say that the Gondi language is inaccessible to the average student of Dravidian, even though the amount of material that has from time to time appeared in print is quite considerable. Of course the ideal thing is that the various dialects of Gondi should be investigated fully by up-to-date method and published in full. But it seems likely to be many years before such work is completed, and in the meanwhile the language will remain to a considerable part inaccessible. It seems therefore obviously desirable to remedy this situation as far as possible now, on the basis of work already done by ourselves and others, and to make available to students of Dravidian all the existing knowledge, which will serve the purpose until more fundamental work is done in the field and rendered available by publication.

In fact the amount of material that has been accumulated in the present compilation is very considerable and, as can be seen from the detailed list of sources appended, most of the dialects are represented. There is no doubt that, although further researches will reveal further material, the bulk of the common Gondi vocabulary is represented in this work. Comparison with previous sources available will show how much greater this material is than that to which the student previously had access. It will serve as a mine in which workers in the field of comparative Dravidian can quarry, and for investigators in the field it will serve as an indispensable work of reference.

In the *Introduction* to the *Dravidian Etymological Dictionary* (p. xix) the inadequacy and unreliability of the transcription in the printed sources was pointed out. It was in fact often impossible to be sure what the authors intended, and in many cases transcriptions were given which for theoretical reasons were almost certainly wrong but which could not be corrected except by further work in the field. Much of this uncertainty is now removed, particularly in cases where a form has been recorded several times by ourselves. For instance, Trench (and not only Trench) frequently confused dental and retroflex consonants. Instances of this are such forms given by him as *kaṭṭī* 'a palm-leaf mat', *kōṇḍā* 'a bullock', and *sattā* 'shoulder'. A reference to the corresponding items in this work will show quite clearly that these are mistakenly written for *kattī*, *kōndā* and *saṭṭā*. Without going into further detail it can be said that the amount of uncertainty about the actual forms of Gondi words has been very considerably reduced.

The question of the representation of the various *r*-sounds needs to be treated in some detail. In the *Introduction* to the *Dravidian Etymological Dictionary* it was remarked (p. xxix): 'Often [in the matter of transcription] we are quite unable to interpret the authors' intentions, e.g. with respect to *r*, *rr* and *ṛ* in Trench's transcription of Gondi...' From our own more recent investigations the situation as far as Trench's intention is concerned is fairly simple. By *r* and *ṛ* he means sounds transcribed by the same signs in the adjacent Indo-Aryan language, and by *rr* a strongly trilled sound corresponding to and originating from Proto-Dravidian alveolar *ṛ* (also from *-ḍ-*, *see* below). There are, however, further complications due to phonetic changes which have taken place in the Gondi of this area, and it is largely these, rather than the deficiencies in Trench and other authorities

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which rendered the evidence difficult to interpret. Trench remarks that 'Hindus say that in the south [of Betul] all the Gondi -*rs* are cerebralized, i.e. pronounced palatal -*ṛ*'. In our short visit to the Chhindwara district, which is situated immediately to the east of Betul this was certainly the case as regards some of the informants we encountered. They confused original *ṙ* and *ṛ* pronouncing both as *ṛ*. On the other hand, we also came across the reverse phenomenon in the same district, i.e. *r* representing both *r* and *ṛ*. In this connection we must consider the fact that in the Gondi of Phailbus representing mainly the language as spoken in the Mandla district original Gondi *ṛ* is predominantly represented by *r*. No doubt here also we have a phenomenon of phonetic change and not a case of inadequate transcription.

In brief it can be stated, on the basis of our investigations in Chhindwara, that the confusion between *r* and *ṛ* in northern Gondi is due to developments in the dialects themselves and is not a matter of imperfect transcription in the printed authorities (except, of course, in matters of detail where no doubt mistakes will exist as between *ṭ* and *t*, etc.). What the precise dialectal division is between the various developments remains the subject for future detailed investigation. It remains a possibility that in some districts of this northern Gondi, particularly in the outlying areas, the original distinctions may be preserved, but it seems fairly clear that over most of the area these two *r*-sounds have been confused, the result being in some districts *ṛ*, in others *r*. As far therefore as these phonemes are concerned the northern dialects of Gondi cannot be relied on in matters of comparative phonology. It is from other dialects that we must establish whether the Proto-Gondi form of a word had *r* or *ṛ*.

Turning to the other dialects it can be stated that so far as our experience goes the development *ṛ* > *r* found dialectically in the north is not found outside this area. On the other hand, the change *r* > *ṛ* is more widespread, and the particular dialects in which it has been recorded are the eastern dialect of Muria and in Koya. In the case of the former there is a clear difference on this point between the eastern and western section of the Murias. In the present work the distinction between the two dialects is noted wherever this point is concerned, and on occasion elsewhere when significant differences emerged. Otherwise where no such differences appear both dialects are simply referred to as Muria (Mu). For Koya the situation is slightly more complicated. Some Koyas were met who, as far as could be observed, consistently replaced *r* by *ṛ*, and there is no doubt that over a considerable part of the area this change has taken place. On the other hand, our main informants though normally preserving *r* as such (*irk* 'charcoal', *īr ney* 'otter', *īr* 'nit', etc.), in the case of certain specific words (e.g. *māṛa* 'tree') regularly changed it into *ṛ*. Obviously this is a case of dialect mixture, and it may be that the boundary between two different dialectal treatments runs through this vicinity. Elsewhere the distinction between *r* and *ṛ* is maintained—e.g. in Western Muria, in Hill Maria, in Chanda, Yeotmal and Adilabad—and consequently the forms quoted from these dialects are to be relied on by students of Dravidian phonology in matters concerning these phonemes. On the basis of this evidence it is clear that Gondi *r* corresponds to Proto-Dravidian *r* and *ṛ* to Proto-Dravidian *ṛ* (*uṛ* 'to plough') and intervocalic and post-vocalic *ḷ* (e.g. *eṛj* Ko., etc., 'bear'). On the other hand, when originally the *ḷ* was doubled the result is *-ll-*, e.g. *kallē* (Tr) 'thief', or *-l*, e.g. *kal* (Tr), etc., 'liquor'. In the latter case the Hill-Maria dialect, as spoken in the remoter regions on the borders of Bastar and Chanda, preserves *-ḷḷ-*. We interviewed for a short time a few Marias coming from the village of Dhobi situated in this region

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and received from them such forms as *kaḷḷe* 'thief' and *kaḷḷu* 'liquor'. It is also of interest to note that the retroflex *ṇ* is also preserved in part of the Hill-Maria region, e.g. *nōṇe* (Orcha) 'rope'.

Such in brief is the situation in Gondi as regards *r* and *ṛ*. As regards the alveolar *r̲* the situation is as follows. The western dialects of Adilabad and Yeotmál seem to be the only ones in which this is completely fused with *r*. Here no distinction was observed between the pronunciation for instance of *r* in *sari* 'road' (<*saṛi*) and *sāri* 'bread' (which has original *r*, cf. Pengo *hāri*). In these dialects original *ṛ* is kept separate from *r* representing both *r* and *r̲*, so that although they can be used for deciding when original Gondi *ṛ* is present in a word, they provide no evidence for the distinction of *r* and *r̲*. Elsewhere the distinction appears to be usually preserved in one form or another. For instance, we have observed the widespread dialectal tendency to change *r* to *ṛ* as evidenced from northern Gondi, the eastern Muria dialect and Koya. In all these dialects the change only affects original *r* and never *r̲*, and thus provides evidence for the maintenance of the distinction. In Trench and the other printed sources of northern Gondi intervocalic *r̲* when preceded by a short vowel is consistently represented by *-rr-*. On the other hand, when preceded by a long vowel it seems not to be distinguished from *r* (e.g. *nīr* Tr, etc., 'ashes'). During our own short stay in Chhindwara we also were not able to observe any difference in the speech of our informants between original *r* and *r̲* after long vowel, though the difference after short vowel was obvious enough (e.g. *sarri* 'way'). If the distinction between *r* and *r̲* is, as it thus seems to be, preserved only after short vowel, then this orthography with *-rr-* will be suitable for the northern dialects. It remains possible, however, that further investigation, particularly among the Gonds living in the most interior places, may reveal that there is a retention of this distinction, to some extent, even after long vowel. Very occasionally we come across spellings in the printed sources indicating that this may be the case (e.g. W *norrāñā*, i.e. *nōrrānā* 'to grind', as opposed to Tr, etc., *nōrānā*). The matter deserves further first-hand study.

In the remoter parts of Chanda, Bastar and the Koya area of Malkangiri we were able to observe the fact that original *r̲*, i.e. trilled, alveolar *r*, is still preserved in the Gondi pronunciation. This is the *r̲* which is still preserved in Konḍa, which is presumably identical with the *r̲* of the classical as opposed to the modern South Dravidian languages, and we may reasonably suppose to continue the original Proto-Dravidian *r̲*. These dialects of Gondi have therefore a valuable contribution to make to the study of Dravidian phonology. We did not, however, during the tours of 1957-58, find it possible to study any such dialect in sufficient detail to be able to work this matter out properly, and consequently though no doubt the symbol *r̲* will turn out to be the proper symbol to use in transcribing this sound in the said dialects, we have, owing to the incompleteness of our material, been content to use *-rr-* which, as already observed, is usually employed in the printed sources.

The treatment of original *r̲* in the Hill-Maria dialect sets this dialect apart from all the rest of Gondi. Here original *r̲* has been changed into a voiced guttural fricative, which was usually transcribed *gẖ* or *ġ* in such transcriptions as we have come across, but which we, for etymological convenience, have transcribed *ṛ̲*. This sound invariably corresponds to an original Gondi alveolar *r̲* (which itself represented either Primitive Dravidian *r̲* or *-ḍ-*). When followed by an unvoiced plosive this *ṛ̲* is unvoiced and in this case we have represented it by the sign *ẖ* (e.g. *vaẖki* 'firewood'; cf. Ta. *viṟaku*, etc.). Elsewhere no unvoicing of *r̲* in such a position has

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been noticed, though it does happen in Konḍa and therefore could be ancient. Original Dravidian -r̲r̲- is preserved only in Konḍa. In Gondi as far as our observation goes it always appears as *tt*/*t*, i.e. with the same treatment that we find in Kannada. In nominal stems there was originally in Dravidian an alternation *r̲* ~ *r̲r̲* (e.g. Ta. *yāṟu* 'river', obl. base *yāṟṟ-*) which is therefore represented in Gondi in such cases as (Tr) *yēr* 'water', obl. *yēt-*. Here we notice the difference between *r* (*r*, *rr*, *r̲*) representing original *r̲* and that representing original -*ḍ*-, for instance (Tr) *nār* 'village', obl. *nāṭ-* with -*ṭ*- representing original -*ṭṭ*-.

As regards the treatment of the original group -*n̲r̲*- Gondi does not show the same consistency as it does in the case of -*r̲r̲*-. When preceded by a short vowel the nasal was assimilated giving dental -*dd*- (*paddi* 'pig', *eddi* 'heat of the sun'). On the other hand, after a long vowel the nasal is retained but there is fluctuation in different dialects between a retroflex and dental combination (-*nḍ*- or -*nd*-). Thus in the case of the word for three we recorded with dental in, for instance, Adilabad, Yeotmal, Chhindwara *mūnd*, but *mūṇḍ* with retroflex in the Muria, Maria and Sironcha dialects. The same difference is found also in the printed sources, e.g. Tr *mūnd*, but M *mūṇḍ*. The exact boundaries separating these different treatments must be decided by further investigation, but the impression given by the incomplete material is that the western (Adilabad, Yeotmal) and northern (Betul, Chhindwara, Mandla, etc.) dialects have the dental while south-eastern Gondi has the retroflex. If that is so then the geographical demarcation corresponds in the main to that of other dialect differences about to be mentioned.

The most obvious feature dividing the Gondi dialects into two main groups is the treatment of original *s*-. This is preserved, with a few exceptions, in northern Gondi and in western Gondi. Further to the south and east, in Chanda, northern Bastar and Kanker it has been changed to *h*-, while in the Hill-Maria dialect and in Koya (Malkangiri, South Bastar, and south of the Godavari) this *h*- has been completely elided. Further investigation would be needed to delimit the exact boundaries of this dialect division, but it is roughly clear, as stated above, and, so far as can be deduced from the incomplete evidence, this boundary corresponds in the main with the differences of treatment of Dravidian -*n̲r̲*- seen in the word for three. On the other hand, the treatment of Dravidian *r̲* shows no such correspondence, and the areas in which *r* changes to *r̲* show quite a different geographical pattern.

In addition to this *h*- representing *s*- in certain dialects, there is another *h* which appears commonly in Gondi, which is of complex origin, and which cannot be discussed in detail here. It appears particularly in transitive verbs, e.g. Tr *kehtānā* 'to shut', *nāhtānā* 'to wet', *tihtānā* 'to feed', *uhtānā* 'to give to drink', etc., and it corresponds to a variety of original consonants; likewise commonly before another consonant in such words as Tr *kohkānā* 'to pound', *pohpī* 'chisel', *tāhkā* '*Terminalia bellerica*', where also a variety of original consonants is represented. This *h* is found in the northern dialects, in Adilabad, Yeotmal, Chanda, Durg, Kanker and the Muria dialect of Bastar. On the other hand, in the Hill-Maria dialect it is replaced by a glottal stop pronounced with great emphasis, and in Koya by a much less pronounced stop. In this point the two dialects go together just as they do in the treatment *s*- > zero.

Another case of dialect division, which is of considerable interest, appears in the case of a certain number of words beginning with *r*- in the northern and western dialects, but with *l*- in the others. Instances are Tr *raiyōl* 'boy' with similar forms throughout the north and west, as

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opposed to Ma *leyoṛ* 'young man' with similar forms in the south-eastern dialects; Tr, etc., *rōpā* 'within': M, etc., *lopa*; Tr, etc., *rōskānā* 'to bale': Mu, etc., *losk-*; Tr, etc., *rōn* 'house': Mu, etc., *lōn*; Tr, etc., *lōpānā* 'to swallow': Mu, etc., *lōp-*; Tr, etc., *rohtānā* 'to send': M, etc., *lohānā*. These are all cases of forms with initial vowel + *ḷ* which have been affected by the process of aphaeresis and metathesis, which is familiar in Telugu and Kui-Kuvi but elsewhere not often found in Gondi. As a result of this process in the first place retroflex *ḷ-* came to stand at the beginning of these words. It was pointed out above that in intervocalic position *-ḷ-* (except when doubled) became *ṛ* in Gondi, and this is found in all the dialects. The treatment of initial *ḷ-* in these words was different. In the northern and western dialects it appears as *r-* which we must assume to have come out of an intermediate *ṛ-*, i.e. originally the treatment was the same as in the intervocalic position, but *ṛ-* became *r-* in initial position. On the other hand, in the south-eastern dialect *ḷ-* in initial position was differently treated and became *l-*.

Short *e* and *o* have undergone a change to *a* in the northern dialects and in Muria, though in the case of *o*, in particular, the change is by no means universal; e.g. Ma, etc., *ermi*, A Y *hermi* 'buffalo': Tr W *armī*, Mu (W) *arm*, (E) *aṛmi*; Ma M A Y *pot-* 'to burn, blaze': Tr Ch Mu *patt-* 'id.' In this respect the western and northern dialects which in certain other features go together, are distinctly separated, while Muria, which in other features has been seen to agree with the south-eastern dialects, in this respect agrees with the dialect of the north.

There is an alternation in certain words between *n* and *ṛ*; e.g. Tr *wankānā* 'to speak', W *vankīnā*, Ch *vank-*: Mu Ma A Y *vaṛk-* 'id.'; W Ph *dhaniyā* 'plate': Mu *daṛiya*, S-R *dhaḍiya* 'id.' The probable explanation is that an original *-ṇ-* has developed differently in the two sets of dialects. Here the northern dialects form a group by themselves as opposed to the rest of Gondi.

In this vocabulary we have usually adopted the forms which appeared to be the most original to place at the beginning of each item. In words beginning with *s-* therefore the western and northern forms are given first, then the forms with *h-*, and then the forms with zero. Likewise in cases where *e* and *o* have been changed in certain dialects to *a* the forms with *e* or *o* appear first. In the case of the first point original *s-* is preserved in the northern dialects and in Adilabad-Yeotmal, in the case of the second point original forms are preserved in the latter dialects and not in the north. Consequently the Adilabad-Yeotmal dialects have been chosen to put first as preserving overall the most original forms; after them the northern dialects which preserve *s-*, and then the south-eastern dialects. The normal order in which the entries are made therefore is as follows: Adilabad (A), Yeotmal (Y), Trench (Tr), Chhindwara (Ch), Mandla (Mand.), Durg (D), Gaḍchiroli (G), Muria (Mu), Hill Maria (Ma), Mitchell (M), Sironcha (S) and Koya (Ko). The order, however, though generally adopted is not strictly adhered to, since we have varied it whenever it was necessary to do so to ensure that forms phonetically most original are placed first.

There is still a great deal to be done in the investigation of the Gondi dialects, and no doubt further lexical material will become available when this work is undertaken. At the same time it is our belief that the bulk of the common Gondi vocabulary is in fact represented in this collection. The interpretation of the various items is given a much more solid basis when it is possible to see at a glance the different forms taken by the words in the different dialects, and the significance of many of the more uncertain transcriptions can in this way be understood. As regards the northern dialects, where the material is the most abundant it is probable that the amount

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of original Gondi material which remains to be discovered is comparatively small. On the other hand, the great mass of contiguous dialects to the south and east is still only very partially recorded. It is in this direction in the first place that future study in the field should be undertaken.

The present compilation of Gondi etymologies will supplement the *Dravidian Etymological Dictionary* in a number of ways which may be enumerated here. (i) A large number of fresh Gondi items will be found in it for which not a single Gondi form has been quoted in *DED*. We have distinguished such items by stating 'cf. *DED* such and such number' in brackets at the end of each item. (ii) We have given here many additional etyma collected from different Gondi dialects for which only one or two forms have been quoted in *DED*. In such items we have simply stated '*DED* such and such number' in brackets. (iii) Some items of this compilation are altogether new ones, there being no equivalent items in *DED*. (iv) In some cases we have quoted fresh etyma from other Dravidian languages which were omitted in *DED*.

The readers will find here a large number of items where forms have been quoted from a single Gondi dialect. These uncompared Gondi forms have been included in this vocabulary so that it may also be used as a Gondi Dictionary. Some IA words which are used in many Gondi dialects over a wide area have also been retained. Numbers bearing *a*, *b*, *c* and *d* marks are additional items.

The distribution of the Gondi speakers in the wide area inhabited by them will be known from the attached map. These people are known by different names in different areas. The more important of them are Koya, Dorla, Maria, Muria and Raj Gond. The Koya, Dorli and Maria figures have been quoted in the map from the Census of India for 1951. Unfortunately, the Muria figures have been shown there under Gondi, and not separately. The Muria numbered 219,654 in the Census of India for 1941. Roughly speaking the remaining figures which have been shown for Gondi are for Raj-Gondi, although it is likely that the figures shown under Gondi in Bastar and Koraput in the Census for 1951 do not always mean Raj-Gondi.

Finally, the authors wish to express their gratefulness to the Government of India and to the Department of Anthropology of the same Government, to the State Governments of Orissa, Madhya Pradesh and Maharashtra, to the Proprietor and Management of the Rakhikol Colliery (Chhindwara) and to the Max Müller Memorial Trust (Oxford University) for the facilities received from all of them.

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A List of the Gondi Dialects Compared

Abbreviations used	*Full name of the dialect*	*Sources of material*
1. A	Gondi of Adilabad	Collected by the authors in 1951
2. S-R	do.	*A Grammar of the Gondi Language* by P. Setumadhava Rao, 1954
3. F-H	do.	*The Raj Gonds of Adilabad* by Christoph Von Fürer-Haimendorf, 1948
4. Y	Gondi of Yeotmal	Collected by the authors in 1957
5. Haig	do.	'A Comparative Vocabulary of the Gōṇḍī and Kōlāmī Languages' by Captain Wolseley Haig, *J.A.S.B.*, Vol. LXVI, Pt. I, 1897, pp. 185ff.
6. Tr	Gondi of Betul	*Grammar of Gondi as Spoken in the Betul District* by C. G. Chenevix Trench, Vols. I and II, 1919 and 1921
7. L-H	do.	*Language Hand-book: Gondi* published by the Tea District Labour Association, 1926
8. Moss	do.	*An Introduction to the Grammar of the Gondi Language* by Clement F. Moss, 1950
9. Ch	Gondi of Chhindwara	Collected by the authors in 1958
10. Ch (D)	do.	'Gondi Words and Phrases' by James Dawson, *J.A.S.B.*, Vol. XXXIX, Pt. I, 1870, pp. 108ff. and 172ff.
11. Driberg	do.	*Narrative of a Second Visit to the Gonds of the Nurbudda Territory, etc.*, by J. G. Driberg and H. J. Harrison, 1849
12. W	Gondi of Mandla	*Gondi Grammar and Vocabulary* by H. D. Williams, 1890
13. Ph	do.	*Gõṛī Bhāṣā kā Koṣa, Hindī Mẽ* by Rev. Phailbus, 1929
14. Mand.	do.	Collected by S. Bhattacharya in 1959
15. Se	Gondi of Seoni	'Specimen of the Language of the Gonds as Spoken in the District of Seonee, Chuparah', by O. Manger (i.e. Mauger), *J.A.S.B.*, Vol. XVI, Pt. I, 1847, pp. 286ff.
16. D	Gondi of Durg	Collected by the authors in 1957
17. G	Gondi of Gaḍchiroli tahsil in Chanda district	do.

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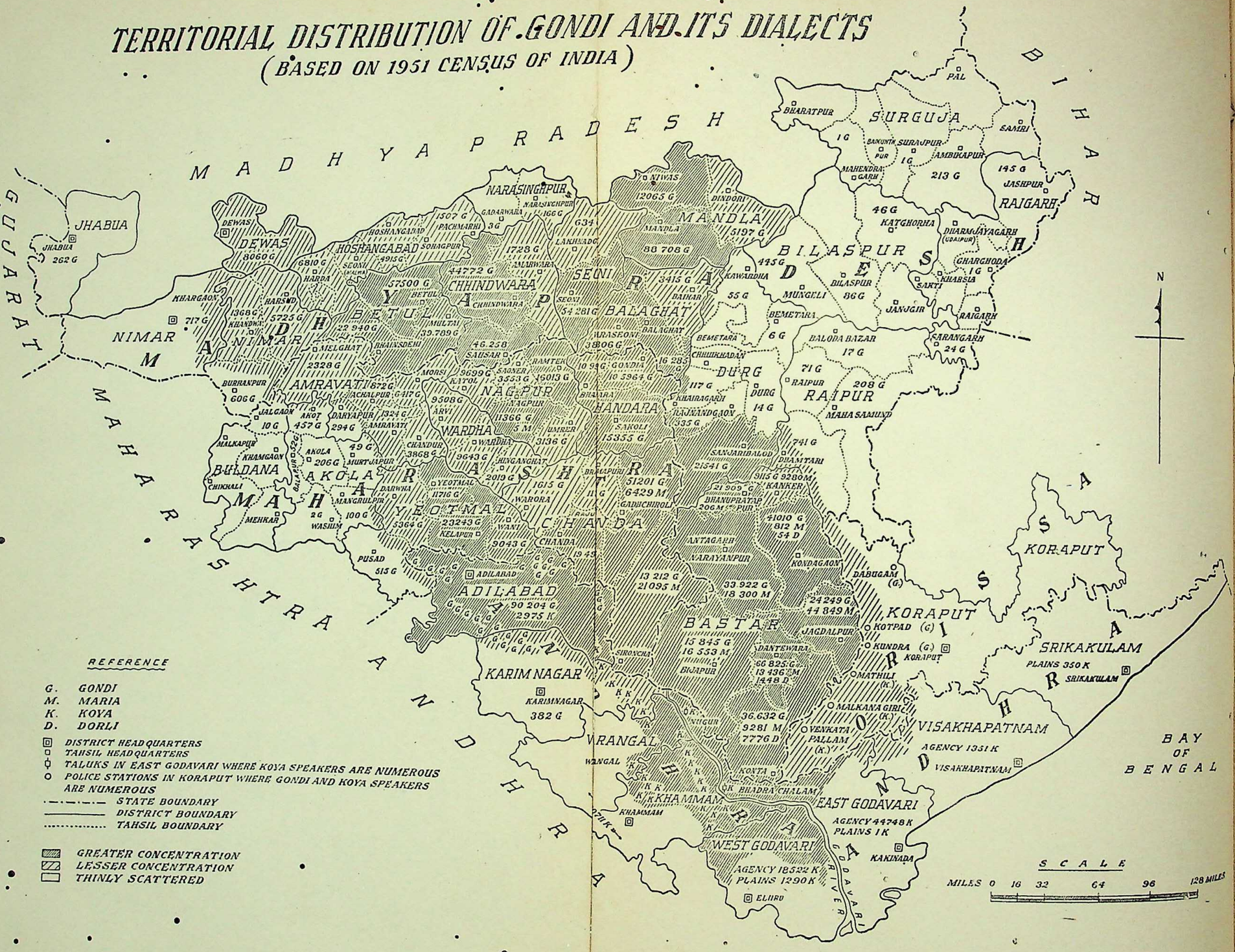
TERRITORIAL DISTRIBUTION OF GONDI AND ITS DIALECTS

(BASED ON 1951 CENSUS OF INDIA)



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Abbreviations used	*Full name of the dialect*	*Sources of material*
18. Mu	Gondi spoken by the Murias of North Bastar. The Muria spoken in the east of the main road between Keskal and Pharasgaon differs in some respect from the Muria spoken west of this road. When variant forms are recorded they are specified as Mu(E) and Mu(W)	Collected by S. Bhattacharya in 1959-60
19. Mu (N)	Gondi spoken by the Murias of Narainpur in NW. Bastar	Collected by the authors in 1958
20. Mu (Elwin)	Gondi spoken by the Murias of Bastar	*The Muria and Their Ghotul* by V. Elwin, 1947
21. Ma	Gondi spoken by the Hill-Marias living round about village Bogan Pallahor (Jetuar Pargan) in the Abujh-Mar region of Bastar. The village is situated 26 miles further west from Narainpur	Collected by the authors in 1958
22. Ma (O)	Do. (Spoken round about Orcha village on the foot of the Abujh-Mar hills to the south of Narainpur)	do.
23. Ma (Dh)	Do. (Spoken round about village Dhobi on the border of Bastar and Chanda)	do.
24. Ma (Grigson)	Gondi spoken by the Hill-Marias	*Maria Gonds of Bastar* by W. V. Grigson, 1938
25. Ma (S)	Hill-Maria dialect of Gondi spoken in Sironcha tahsil of Chanda district	Collected by S. Bhattacharya in 1959
26. L	do.	*A Manual of Mardia Gondi* by A. A. Lind, 1913
27. M	Gondi spoken by the Dandami Marias of Bastar	*A Grammar of Maria Gondi* by A. N. Mitchell, 1942
28. S	Gondi spoken by the Raj Gonds of Sironcha tahsil	Collected by S. Bhattacharya in 1959
29. Pat.	do.	*First Gondi Manual* by Rev. S. B. Patwardhan, 1935
30. Ko	Gondi spoken by the Koyas of Malkangiri tahsil in Koraput district, Orissa	Collected by the authors in 1958
31. Ko (B)	Do. (By the Koyas and Dorlas of South Bastar)	Collected by S. Bhattacharya in 1954 and 1956
32. Ko (C)	Do. (By Koyas of Bhadrachalam and Rekapalli)	'The Bhadrachalam and Rekapalli Taluqas' by Rev. J. Cain, *Indian Antiquary*, Vol. VIII, 1879, Vol. X, 1881
33. Hislop	Gondi of different regions	*Papers Relating to the Aboriginal Tribes of Central Provinces* by Rev. Stephen Hislop, 1866
34. LSI	do.	*Linguistic Survey of India*, Vol. IV, 1906

(For other abbreviations used in this Vocabulary see *Dravidian Etymological Dictionary*, §§ 40-41.)

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A

1. **akanā** L to take, bring, carry

2. **akaṛi** S rainy season, 2nd month of the Gond year (June-July), **akari** F-H (p. 345) id. [cf. Mar. *ākhāḍ*, Skt. *āṣāḍha-*]

3. **akur** Hislop (Go-S) pasture

3*a*. **akka** Mu husband's elder sister, Ma (Hisl) sister, **akkā** L elder sister, **akkal(i)** *pl.* **akkasku** Ma id., **akkal** *pl.* **akkahku** S id.; cf. **takkā** [*DED* 24]

4. **akarpok** S-R, **akurpok** F-H (p. 361) month of Bhādra (Aug.-Sept.)

5. **akōna-kuthul** Tr, **ākōnā-kuthul** S-R a thorny plant [cf. Kui *ākoni*, *ākoṛi* a species of thorn tree]

6. **akko** Y Ch Ma, *pl.* **-k** Y, **akkō**, *pl.* **-ng** Tr maternal grandfather, **akko** W great grandfather, **āko** S-R grandfather [*DED* 25]

7. **akko** Mu daughter's son, daughter's daughter, grandson's wife (= **akko**(1); for combination of meaning cf. Mu **dādi**)

8. **akna**, *pl.* **-ŋ** Mu room of a house

9. **akṛā**, **akṛāl** Ph wild pig; cf. **ikundāl** [cf. Ka. *ekkal* wild hog, etc. *DED* 658]

10. **akhaṛo** W light (of weight)

11. **agge** S-R there, **agāne** S-R at that very place, **agāṭāl** S-R thence, **aggā** Tr W there, **aggaṭāl** Tr from there, **agga** Ch(D) there, **aggaṭal** Ch(D) thence, **hagā**, **haggā** Ph there, **hagāṭāl**, **hagāhke** Ph from there, **aga** D Mu Ma S Ko, **agan** Mu there, **agani** Ma id., **agaṭal** Ch(D) from there, **agay** Mu at that very place, **agaḍa**, *pl.* **-ŋ** Mu woman of that place, **agaḍor** Mu man of that place, **agaḍaha** Mu then, **agḍahale** Mu therefrom

12. **agēṛā** Tr the six-spotted, poisonous running beetle, **agerā** Ph kind of poisonous worm

13. **aŋ-** Ma (river) to subside

14. **aŋil-/aŋl-** G to open mouth, **aŋgal** Ma gaping, yawning, **ānglānā** M to yawn, **alŋg-/aliŋ-** Mu to open (mouth), *cs.* **alŋgh-/alŋgih-** [cf. Ta. *aṅkā*, etc., *DED* 36]

15. **ange** F-H (p. 368) sister-in-law, **aŋŋe**, *pl.* **-k** Y, **aŋge**, *pl.* **-ŋ** Mu, **aŋge** G Ma elder brother's wife; cf. **tange** id.

16. **aceh vēṛa** Mu noon

17. **achchānā** Tr to be cut, of one's foot on a stump, or one's hand with a penknife, **accānā** Ph to cut off (hand, foot, etc.), **acc-** Mu to split, to saw; cf. **ask-** to cut

18. **accūṛi** Ma hawk

19. **accor** S-R W Ph so much, that much, **achnal**, **achcho** Tr as much as, **acnal** Ph that much, **acke**, **accon** Mu that much, so much,

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accarle Mu by that much, **accon** Ma, **accone** S that much [cf. Kui *esoni, esoṛi, esoli*, how many]

20. **accon** Mu then, **accohok** Mu at that time

21. **anchānā** Tr to press

22. **ancāṛ** G woman, **ancāṛ(i)**, *pl.* **ancāsk** id., **ancār** L id., wife

23. **añj-** D G Mu to climb, Mu to ride on shoulder, **anjih-** Mu to take on shoulder

24. **anjum** Mand. Ph eyeball

25. **aṭkā** Tr earthen pot used for cooking, **aṭka** Ch cooking pot, **aṛka** G Mu Ma S, **adka** (i.e. **aṛka**) Pat. id.; cf. **aṭṭ-**, to cook

26. **aṭṭ-** A Y to cook, **aṭṭānā** to cook by boiling, **aṭānā** W to boil, cook, **aṭsahtānā, aṛsahtānā** Ph to make to cook, **aṭṭ-** G Mu Ma to cook, **aṭānā** M id. **aṭ-** S Ko id. [*DED* 66]

27. **aṭyār** Tr boiling water, **atta yer** S-R id.

28. **aṭvāl** S-R cooking pot, **aṭuval** L a cook

29. **aṭṭe**, *pl.* **-ŋ** Mu Ma laths laid across rafters of roof, **attē** [*sic*] Tr cross-bars of wood used in building the walls of a house [cf. Pa. *aṭṭa* bamboo framework for roof, etc., *DED* 83]

30. **aṭṭhanā** S-R to cool in water; cf. **anḍ-**

31. **aḍa** Mu big, thick

32. **aḍam** M north; south, **adam** L north

33. **aḍi** G beneath, **aḍit** Mu below, **aḍita hivil** Mu lower lip, **aṛke** Mu below, **aḍita** Ma, **aḍna** Ma(S) lower, **aḍ(ḍ)i** M below, low, **aḍī** L down, **aṛgi** Ko underneath, **aṛgita** Ko lower [cf. Konḍa *aḍgi* beneath, and *DED* 63]

34. **aḍḍām** S-R shelter, **aḍḍam** Ch obstruction, Ch(D) veil, **addām** [*sic*] Tr shelter, **aḍām** W shade, **aḍam** Ma(S) obstruction, **aḍḍam** S obstacle [cf. *DED* 73]

35. **aḍḍam udda** S-R crooked, **addaham uddā** Tr crookedly

36. **aḍrai** Tr bad, **aḍra** Mu very bad [cf. Kui *aḍre* useless, Halbi *aḍra* bad]

37. **anṭī** Tr Ch that day, **āṇṭī** S-R id.

38. **anṭulpōgul** S-R ear-ring

39. **anḍ-** Mu to become cool, **anḍle** cold (water); *see* **aṭṭhanā**

40. **anḍānā** Tr L-H to come off (plaster, etc.)

41. **anḍaṛ** Mu dense forest

42. **anḍki**, *pl.* **anḍkĩ** Mu finger

43. **atānā** Ch(D) to burn

44. **attur kāl** S-R sole of the foot

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45. **atràm vīsi** A kind of wasp, **ātram** S a six-god Gond clan

46. **ad, had** S-R that (*non-masc.*), *pl.* **av, hav** S-R, **ad,** *gen.* **addēna, tānā,** *pl.* **au** Tr that (*non-masc.*), **ad,** *pl.* **au** W Ph Ch(D) it, that, she, **ad** G she, that, **ad,** *pl.* **av** G Mu Ma M id., **ad(u),** *obl.* st. **dān-,** *pl.* **av** S id. [cf. *DED* 1]

47. **adam** Mu like that, **adame** Mu exactly like that

48. **adk-** Ko to tie (knot, etc.) [cf. Te. *atuku, aduku* to join, unite (tr)]

49. **addam** Ko mirror [cf. Te. *addamu* id.]

50. **admānā** W Ch(D) to press, **aḍmānā** S-R [*sic*] id., **adm-** Mu Ko S id., **ādmānā** M id. [cf. *DED* 114]

51. **adrañj** Mu kind of snake

52. **adwā (handānā)** Tr to go out to meet the bride when she reaches the bridegroom's village, **āḍvā sōndānā** S-R to meet a bride

53. **adsīnā** W to burst (*intr*)

53*a*. **ana** Tr I, etc.; *see* **nana**

53*b*. **ana piṭe** Ko sparrow

54. **anali** Ma evil spirit dwelling in houses

55. **aniṭi** Ko day before yesterday; cf. **annēṭ, hannēṭi**

56. **anī** Tr time which is past

57. **aney** S edge or mouth of pot

58. **ante** Mu in that direction

59. **andrāl** Ch(D) blind

60. **annēṭ** Mu that day; cf. **aniṭi, hannēṭi**

61. **appāṛi** Ma sow

62. **appōṛ** Tr then, of past time [cf. Ta. *appoṛuṭu*, etc., *DED* 1]

63. **abar** A, **abaṛ** Y, **ābhār** Ch(D) sky, cloud [IA]

64. **amū, hamū** W few, **amuhac** W a little, **amuh** Ph little, few

65. **ambil** Y gruel, pēj [cf. *DED* 146, and Mar. *ambīl* gruel]

66. **ammaṭ** Tr we, etc.; *see* **mammaṭ,** etc.

67. **ammal,** *pl.* **ammahku** S mother's mother, grandmother [cf. *DED* 154]

68. **ammal,** *pl.* **or** Ma(S), **amma** M, **yama(l),** *pl.* **yamalor** Ko father [cf. Tu. *amme* father, in *DED* 154]

69. **ayal** Mu mother [cf. Pa. *ayal* woman, etc., *DED* 308]

70. **ayya** Ma elder sister, **ãyye** S elder brother's wife

71. **ayil** Ch dewlap (?)

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72. **ar-** A to fall, *cs.* **arusāna** S-R, **arrānā** Tr Ph W to fall, *cs.* **arahtānā** W to strike tent, **arhuttānā** Tr to cause to fall, **arahtānā**, **arsahtānā** Ph id., **arānā** Ch(D) to fall, *cs.* **arutānā** to fell (as a tree), **ar-** G Mu Ma M S Ko to fall, *cs.* **arih-/arh-** Mu(W), **aṛih-/aṛh-** Mu(E), **arah-** S to cause to fall [cf. Konḍa *ar-* to fall, and *DED* 197; also Kuvi (F) *rīali* to fall]

73. **arītānā** Tr to drag along the ground, **arrī** Tr along with, taking, **arrītānā** W to drag, **arri tatānā** W to convey away, **arri-** Ch to drag, **arri vara** Ch bringing come, **ari sota** Y she went off taking, **aṛ vay** Ma to come bringing, fetching, **aranā** L to take

74. **ara,** *pl.* **-ŋ** Y spoke of wheel [IA]

75. **araluk** Tr (*adv.*) following closely

76. **aril** A Ch chest, **aṛīl** Tr W, *pl.* **aṛīhk** Tr, **arīl,** *pl.* **arīlk** Ph teat, udder, **arūli** G, **ariyul** Ma Ko(B), **arayul** M chest [cf. *DED* 165]

77. **aruvā, aruvāl,** *pl.* **aruvālor** Ph owl

78. **arġu** Ma(S) verandah [<Te. *arăgu* a pial]

79. **arnje,** *pl.* **-ŋ** Ch kind of ant

80. **arti paṇḍi** S, **arti** (i.e. **arṭi**) Pat. banana [<Te. *araṇṭi, arāṭi* id.]

81. **armul(i), armur** G bank of river

82. **arr-** Mu to be correct, be satisfactory, **arro** Elwin (p. 706) taboo, used chiefly of food (it is actually a 3rd pers. sing. neg. form, meaning 'it is not correct'), **aror** L enemy

83. **arrā** S-R part of the room, **arra** Pat. a room [*DED* 272]

84. **aṛ-** A Y to weep, cry, *cs.* **aḍusānā** S-R, **aṛānā** W, **arānā** Ph, **āṛānā** Tr. to weep, cry, **aṛ-** Ma. id., **aṛ-** S id., cry of animals, *cs.* **aṛah-** S [*DED* 240]

85. **aṛih-** Mu(W) to destroy [cf. Ta. *aṛi*, etc., *DED* 235]

86. **aṛk-** Ko to lurk, crouch, bend down

87. **aṛŋġa,** *pl.* **-ŋ** Ma bellows [cf. Pa. *aṛaŋga* id.]

88. **aṛvu** Mu, **aṛvi** Ma(S) mouth of pot

89. **aṛs-** Ma to wipe (nose)

90. **alōṛī** Tr, **alorī** Ph, *pl.* **-hk** girl of 10 to 12 years of age

91. **alk-** Ma, **alv-** Ko to chew [cf. Pa. *cal-, calv-, cavl-* id., *DED* 1927]

92. **alġ-** Ma to lurk

93. **algī** Ma (Grigson, p. 331) verandah

94. **alj-** Ma to crawl

95. **alpanjī** Ma (Grigson, p. 331) sleeping platform

96. **alpum** L human soul, spirit

97. **all-** Ko to weave, plait [cf. Te. *allu*, etc., *DED* 221]

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98. **allam** S weeds [<Te. *alamu* id.]

99. **alvā jāḍi** S-R kind of grass

100. **avar**, *pl.* **avahku** Mu fence

101. **aviyānā** S-R to be tired, **avke man-** G id., **avkānā** M to tire, **ā̆vkè** L fatigue, **ayv-** Ko te be tired, exhausted

102. **avval** A mother, smallpox, **avval** mother, **avhari**, *pl.* **avharork** Ph id., **awharī** W id., **awwal** (*pl.* **awwāhk**), **awhārī** id., dam of man or beast, **maiwal** my mother, **mīwal** thy mother Tr, **ava-hari** G mother, **avhari** Mu(W), **avhaṛi** Mu(E) id. (only in connection with 3rd pers.), **avval**, *pl.* **avvasku** Ma id., **avva** Ma(S) id., **aval**, *pl.* **avahku** S id., **avā**, **avāl** L id. [*DED* 232]

103. **assīnā** W to buy, **as-** Mu id., **as-** Ma to take, buy, **assānā** M, **as-** S Ko to buy [cf. Koṇḍa **as-** to take, etc., *DED* 48]

104. **asam** Ko empty

105. **asur** Mu (Elwin, p. 703) wooden implement for carrying branches from the forest to the *parka* (= Ha. *bharni*)

106. **ask-** A Ch Mu Ma to cut (meat), carve, **askānā** Tr W to cut up, divide meat

107. **askuṛ** Y Mu, **askaḍ** S-R axle [cf. Pa. *ackuṛ*, Nk *āckuṛ*, Kol. *āskuḍ*, Naik. *askuṛ* id.]

108. **aske** S-R Y Ch(D) W Mu M, **askē** Tr then, at that time [*DED* 1]

109. **assānā** W to suffer (only used with hunger and thirst); *see* **vas-**

110. **ahāno** Ph proverb

111. **ahīr** S-R present, gift

112. **ahkānā** S-R W Ph, **ahakānā** Tr to cross, go over, pass over, **ahk ġaṛm** Mu on the other side

113. **ahc-** Mu to swoop down

114. **ahpi**, *pl.* **-ŋ** Mu room of a house

Ā

115. **ā-** Y to be, **āyānā** S-R W, **aiānā (āt-)** Tr, **ā- (āt-)** D, **ā-** G id., **ā-** Mu Ma id., happen, become, **āyānā** M to be, **ā-** S id. [*DED* 282]

116. **āittānā** Tr to ripen (of makka, juar, etc.), **aittānā** id., **vaiyānā** to be ripe, *cs.* **vaisahtānā** Ph [cf. Kui *āga* to bear fruit, yield, Kuvi (F) *aiyali* (crops) to yield, Malt. *āqe* to ripen]

117. **āki**, *pl.* **-ŋ** A Y Ch G, **ākī** Tr W, *pl.* Tr **-īng** leaf, **āki**, *pl.* **ākī̆** Mu(E), **āk**, *pl.* **-iŋ** Mu(W), **āki** Ma M S, *pl.* **ākī̆** S, **āk** Ko id. [*DED* 284]

118. **āglo** S-R, **āgro** L more, **agro** Mu id., much [*DED* 28, and Kui *āgal* much]

119. **ācānā** S-R, **āchānā** Tr, **ă̄cchānā** Ph to choose, **āc-** Mu Ma to select, *cs.* **āch-/ācih-** Mu [*DED* 306]

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120. **āchī** W, **ācī** Ph edge

121. **ācul** W women's cloth, **ācul**, *pl.* **-k** Ph Gond women's cloth

122. **ācer**, *pl.* **-k** Ch teat [cf. Mar. *ācaḷ*, *ācuḷ* id.]

123. (*a*) **ājal** Ch father's father, **ājāl** W grandfather, father's father
(*b*) **ājī** S-R Ph, **āji** Y Ch Mu, **āja hari** S grandmother, father's mother [cf. Ka. *ajja* grandfather, *ajjī* grandmother, *DED* 46]

124. **ānjānā** Tr Ph, **anjānā** S-R to catch the blood of a slain animal, Ph to catch something falling

125. **āṭa** S play, dance [< Te.]

126. **ātal** like this (*non-masc.*), **ātor** like this, this sort (*masc.*), **hātal** id., Ph, **ātōl**, **ātal** Tr of that sort, **āṭor** [*sic*] of that sort, **āṭore** S-R similarly

127. **āti** Y father's sister, mother's brother's wife, **ātī** Tr, **atti** S-R father's sister, **āti** G id., mother-in-law, **āto**, *pl.* **-hk** Mu father's sister, mother's brother's wife, **āta** Ma father's sister, **āto bāy** S id., mother-in-law [*DED* 121]

128. **ādi** Ma slab for pounding

129. **ādur**, *pl.* **āduhk** G, **ādur**, *pl.* **-k** Mu Ma, **ādur ǵaḍa** hailstone, hail [cf. Pa. *ēdir*, etc., *DED* 348, also Ga. (S) *ādur* id.]

130. **ānai** Ph much

131. **āndun** S-R present, gift

132. **āpās** S-R many

133. **āpōṛal**, *pl.* **-oṛ** Tr father [*DED* 133]

134. **āy būḷa** Ko breast bone

135. **ārānā** S-R to cool, **ārānā** Tr to warm oneself, to grow cool, **ārānā** to heat, to cool; *cs.* **ārsah-tānā** Ph, **ārānā** W to warm oneself, **ār-** to warm oneself by sitting near the fire (hot liquid), be cool, *cs.* **ārih-** Mu, **āṛ-** Ma to warm oneself (in the sun), **ārr-** Ko to become cool (of hot water), **ār-** to be cool, *cs.* **ārcah-** S [*DED* 346]

136. **ārum** Ma kind of grain; cf. **ārk**

137. **ārk** Mu (Elwin, p. 708) *Setaria italica* [cf. Ka. *ārike*, etc., *DED* 321; also Kui *ārka* a species of millet, Kuvi *ārgu*, *pl.* *ārka* species of grain]

138. **āre** S-R potter's wheel

139. **ār** Tr Ch(D) W Ph, *pl.* Ch(D) W **āsk** woman, Ch(D) wife, **āḍmaḍsol** S-R woman, **āṛ** G Mu M, **āṛ(i)** Ma id., Mu Ma wife, *pl.* G. **āsk(u)**, Mu **aṛk**, **āsk**, Ma **āsk**, **āṛsku** [cf. Te. *ālu*, etc., *DED* 342 (*b*)]

140. **al** Ko furrow [< Te. *cālu* id.]

141. **āla** M *Boswellia serrata* (salāi)

142. **āli** A Y Ch Mu(E) S Ko pipal, **ālī** W, **alī**, *pl.* **-hk** Tr id., **āl** Mu(W), **āl(i)** M id. [*DED* 324]

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143. **āle** Ph beautiful stone, white stone

144. **āls-** Ko to think of, **ālīhanā** L to think, **ālīhanā** L thought

145. **āvi** Ko a yawn, yawning [cf. Ta. *āvi*, etc., *DED* 333]

146. **āvlī** L a sore, wound

147. **āhān** S-R thus, **āhāne** in that very way, **āhan** Y in that manner, **āhun, āhon** Tr thus, in this manner, **āhun** W so (in that way), **ahun** Mu thus

148. **āhcānā** S-R to massage, **āhchānā** Tr, **ahcānā** Ph id., **ahc-** G to press, **aʔc-** Ma to massage, **āhcānā** M to press, **ahācanā** L to push

I

149. **ika, iŋka** S also

150. **ikundāl** Se boar; cf. **akṛā** Ph id.

151. **iggе** S-R Y here, **iggā** Tr W id., **iggāṭal** Tr, **iggaṭal** W hence, **iggahṛā** W hence, **ig(g)a** Ch here, **iga** G id., **iga, igan, higa** id., **igaḍor** man of this place, **igaḍa** woman of this place Mu, **igan** Ma here, **igḍa** from here, **igе** Ma(S) Ko, **iga** M here [*DED* 351]

152. **iŋga** Y, **iŋgā** Tr Ch(D) W now, **iŋgana** Ch id. [*DED* 351]

153. **iŋge** Ch(D) W yes, **iŋgī** Tr, **iŋgo** Mu Ma, **iŋgo** M id.

154. **iŋra kīke** Ko kind of small fish [cf. Skt. *ciŋgaṭaka-*, Beng. *ciŋṛi*, etc., prawn]

155. **iccuhna**, *pl.* **-ŋ** small (*non-masc.*), **iccuhnor** id. (*masc.*) G, **hucuk** M few, **ichun** Hislop (Ma) little, **ijik** Mu a little [cf. Kūvi *ici* small, etc., *DED* 351]

156. **icco** Mu till now, yet

157. **iccor** S-R W so much, this much, **icho** F-H, **iccho** Ch(D) so many, **icnal, iccōr**, *pl.* **iccōṛ** Tr as much as this, as many as this, **iccoḍe** in the meanwhile Tr, **iccon** Mu Ma S this much, **icca** Ma so big, this big, this much [*DED* 351]

158. **injek** G Ma now, **ijek** Mu, **inje** M Ko, **inje(ke)** Ma(S) id. [cf. *DED* 351]

159. **iṭe** M fuel

160. **iṭke** Ko grasshopper

161. **iṭṭānā** Tr W Ph to touch, *cs.* **iṭsahtānā, iṛsahtānā** Ph, **iṭānā** Ch(D) to touch, **ittānā** [*sic*] S-R id., **iṭ (iṛt-)** Y id., **iṭ-** Mu id., to strike (with hand), **iṭ-** S, **iṭānā** M to touch [*DED* 383]

162. **iṭṭe** M scab

163. **iḍr-** Ko (*subject* **vāna**) to thunder, **iḍrīta** M thunder

164. **iḍrum**, *pl.* **-k** Ch a cricket

165. **ittum maṛā** Tr the leprous, sprawling kulu tree, **ittu** S-R teak like white tree, **ītum** Ph kuralu tree, **ītum** M *Sterculia urens*

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166. **id**, *pl.* **iv** Y Ch W D G Mu Ma M S this (*non-masc.*), **id**, *pl.* **iu** Tr id., **hid** S-R Y, *pl.* **hiv** Y id. [*DED* 351]

167. **idam** Mu like this, **idram-na** Ma of this sort

168. **idāki** Ma sp. small fish

169. **idrā** Tr just now

170. **ina** S-R similar, like

171. **inka** Ma a belch

172. **indke** S-R, **indeke** W now, **inneke** Tr just now, **idek** Mu now, **indike** S Pat. id. [*DED* 351]

173. **ind- (itt-)** A Y to say, **indānā** Tr W Ph Ch(D) id., *cs.* **incahtānā** Ph; **in-/ind- (itt-)** Mu to say, **indana** saying, utterance, advice, **in- (int-)** Ma, **in-** S to say

174. **ipi** Ma shell, conch [cf. Ta. *ippi*, etc., *DED* 2089]

175. **ipkētē** Tr now

176. **ibāri** Ph this side

177. **immā** Tr W Ph, **ima** Ch thou, **nime** S-R id., **nim(m)a** G Mu id., **nima** Ma M id.; **immaṭ** Tr, **immāṭ** W Ph you (*pl.*), **imeṭ** Y id., **nimeṭ** S-R, **nimaṭ** Mu id., **mimeṭ** S, **mīṭ** Ma id.; *obl. base* **nī-** [*DED* 3051]

178. **immaṭ** Tr, **immāṭ** W Ph you (*pl.*), **imeṭ** Y id., **nimeṭ** S-R, **nimaṭ** Mu, **nimeṭ** S, **nīṭ** Ma id.; *obl. base* **mī-** [*DED* 3055]

179. **iyēnḍ** Mu Ma this year, **iyēn** Ko, **iyode** (i.e. **iyoḍe**) Pat., **īyanḍe** S-R id., **yēnḍ** Tr, **yeṇṛ** W id. [*DED* 4230]

180. **iyāl** G mother [cf. Kui *ijali*, etc., *DED* 308]

181. **iyel**, *pl.* **iyeṛ** Ch this man; cf. **ēl**

182. **ir-** A to keep, **ir-** Y to put, keep, **irrānā** Tr Ch(D) W Ph to keep place, preserve, **irr-** Mu to put, keep, *cs.* **irh-/irih-**; **aṛ-, eṛ-** Ma to put away, hide, conceal, Ko **irr-** to hide, **ir-** S to put, keep [*DED* 375]

183. **irup, iṛup** Ch mahua, *Bassia latifolia*, **īṛū-maṛā** Tr mahua tree, **iru**, *pl.* **iruhk** Ph, **iṛū** W mahua, **īruk** Y, **hiruk** A id., **irum**, *pl.* **iruhk** D, **irum** Mu(W), **iṛum** Mu(E) id., **irp(i)** G Ma, **irpi** M id., **irku**, *pl.* **iruhku** S, **īṛu māṛa** Ko id. [*DED* 410]

184. **irvur** Mu Ma two (*masc.*), two men, **irvuṛ** Ko id., **iruṛ** Tr a couple, **iver** S-R, **ivir** Y, **ivur** G two (*masc.*), two men [*DED* 401]

185. **iṛŋga** Ma cold, **iṛŋgām kālam** M cold season, **iṛŋgam** Ko, **irŋgam** Ko(B) id., **hīrīngām** L cold

186. **irma** Ko sp. water bird

187. **irmar ēṭe** Mu sp. crab

188. **irra** Ko cooked (fried) vegetable

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189. **irle** Y thatched shed [Nk. *irla* id.; cf. Mar. *irle*, also Te. *ilāramu* shed]

190. **irs(u)** Ma(S), **irs** Ko axle [<Te. *irusu* id.]

191. **iṛiyi** Ma sp. bird (Ha. *khanjan*)

192. **iṛk-** Ma to drag [cf. Ta. *iṛu*, etc., *DED* 427]

193. **iṛk-** Ma to scratch

194. **iṛk-** Mu (flood) to subside, flood water to be absorbed, Ko (water) dries up [cf. Kuvi *ṛīk-*(*ṛīkit-*) (water) to be absorbed, dry up, Naik. *ḍik-* flood water to subside, and *DED* 364]

195. **iṛpānā** Tr to bargain at a marriage (vol. I, p. 29), to jest at a wedding, **yeḍpānā** S-R id.

196. **il** S-R house [<Te.]

197. **ila** Ko so, in this way [cf. Kuvi(S) *ile* so]

198. **ilsk-** Ko to sprinkle

199. **isari** S-R immediate past, **īsāṛī** Tr just now, **isārī** W Ph now, **issur** Ph W LSI (Mandla, p. 489) again, **isal** Mu nowadays, **isuḍ** Ko now

200. **isar ġunḍi** S-R youngest brother, **isruġonḍi** F-H (p. 298) youngest of several brothers [cf. Pa. *vicir guriyal*]

201. **iskē** Tr at this time in the past [*DED* 351]

202. **isnom** S-R so far, up till now

203. **ispural**, *pl.* **ispurask** Ma M god, Īśvara

204. **ihittānā** Tr Ph to coagulate (milk), *imp.* **iha** Ph

205. **ihin** S-R Y like this, in this manner, **ihun** Ch(D) Mu thus, **īhun** Tr W Ph like this, thus, so, **īhe** Ph in just this way

Ī

206. **īġadur** Mu in this direction

207. **īcānā** S-R to wipe, Tr to wipe a part of one's person, Ph to blow nose, *cs.* Ph **īcahtānā** [*DED* 2153]

208. **ītam** Ko leaf-pin [cf. Pa. *cītam* bamboo pin]; *see also* **hīna**

209. **ītar-** S to swim, **īnta** Ko swimming [cf. Te. **ĩta** swimming]

210. **ītāl** W such, **ītal, ītōl**, *pl.* **ītōṛ** Tr such, like this, **ītāl**, *pl.* **ītor** Ph such, **ital** F-H (p. 388) id.

211. **ītuli** M *Woodfordia fruticosa* (*dhātkī*)

212. **īn** S this (man)

213. **yīrkāī** L poison

214. **īr ney** Ko otter [cf. Ta. *nīrnāy*, etc., *DED* 3057]

215. **īṛs-** Ko to comb the hair, Mu (Elwin, p. 707) **irsānā** id.

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216. **īsānā** Tr to draw a picture or line, **parol i°** to name [*DED* 427]

217. **īsrī** Tr a whistle [*DED* 456]

U

218. **ukk-** Ko to make to fall, to fell in wrestling

219. **ukkuṛ** A sweat, **ukkaḍ** S-R id., **ukkur** Ch steam, **ukuṛ** Tr boiling point, **ukur** L breath, **ukuṛ** Ko heat [*DED* 573]

220. **ukkuṛ** Ko small hoe for weeding

221. **uktay** Mu all round

222. **uġaḍi** Ma the month of Vaiśākha (April-May), **uġāḍi** S first month of the Gonds, summer festival

223. **uġunam** Hislop(Ma) a little

224. **uc** A spit, saliva, **ucc-** A Ch to spit, **uccānā** Tr to spit, **uccul** Ph Ma, **uccūl** W, **ūc** Ch spittle, **us-** Ko to spit, **usul** Ko, **huccul** Ko(B) spittle, saliva; cf. **usk-** to spit [*DED* 495]

225. **uccānā** Pat. to comb, **ūs-** S id.

226. **ucchānā** S-R to strip (of hemp), **ūcānā** Tr to strip hemp, to pluck (a bird, pig), strip kodon field, **ucc-** G to strip off; ? **ūc-** Mu to scrape, plane; **us-** Ko to pare

227. **ujār, ujāṛ** Ph rubbish

228. **uṭum** Ma rope network suspended in home for holding pots, etc., **uṭi, uṭu** Ko ropes of carrying yoke [cf. Te. *uṭṭi*, etc., *DED* 607]

229. **uṭul** Ko(B) over there

230. **uṭṭum**, *pl.* **-k** Ch(D), **ūṭṭum** W camel [IA.]

231. **uṭreŋg-** Ko to belch

232. **uḍ-** Ko to turn round, revolve, to roam, *cs.* **uṛsp-** to make to revolve

233. **uḍḍukay** Mu very much, **uḍu** Ma more (in **uḍun īmu** give more)

234. **uḍhuttānā** Tr to lift up clothes and spread out

235. **unṭhal** Mand. one (*neut.*) [cf. *DED* 834(*c*)]

236. **unda**, i.e. **unḍa** S-R ball [Te. *unḍa* id.]

237. **unḍabgul** M ascid (i.e. sp. mollusc)

238. **unḍānā** Tr M to drink, **unḍ-** Ch, **un- (uṭ-)** Mu id., **undānā** [*sic*] S-R W, **un- (uṭ-)** G Ko, **un- (unṭ-)** Ma id. [*DED* 516]

239. **unḍ-** Ma M to smoke (*intr.*), **unḍul** G, **unḍul(i)** Ma smoke

240. **unḍe** Ch(D) and, but, **uṛe** W again, **ōnḍē** Tr again, more, further; cf. **veṇḍe**

241. **unḍral** Ma hyaena [cf. Ha. *huṇḍār*]

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242. **udānā** S-R to sit, **ud-** (**utt-**) Y Ch D G id., **uddānā** Tr, **udīnā** W id., **ud-** Mu(W), **uḍ-** Mu(E) id., **ud(d)-** (**utt-**) Ma Ko(B) S id.; *cs.* **uccahtānā** W Ph to cause to sit, **utstānā** Tr id., **ucuhtāna** Tr to fit a blade on a harrow; *see also* **upis-** [*DED* 523]

243. **uddānā** Tr of dāl, to be burned because alī the water is boiled away

244. **uddam** Ko(B) buttock

245. **udṛi** A white ant, **udri** Y, Hislop(Go.) **udeli** id. [cf. Tu. *udălụ* id., *DED* 1296]

246. **undi** S-R Y Ch D G Ma S one (*non-masc.*), **undī** Tr W, **unḍi** Ph id., **undi, und** Mu(W), **unḍi, unḍ** Mu(E) id., **onḍ, onḍoy** Ko id. [*DED* 834(*d*)]

247. **unnaṛ** Mu a deserted place

248. **unmā** Tr nine, **unmāk, unmahk** Tr nine each, **unmāk** Ch(D) W, nine, **eḍmu** L id. [*DED* 862]

249. **unmaṛ** Y act of drinking; cf. **unḍānā**

250. **upis-** A, **upūsānā** S-R to make to sit, seat, **upsuhtānā** Tr *cs.* of **uddāna**; **upih-** Mu to make to sit, **up²** Ma id., **upcah-** S id., to fix in a post; cf. **udānā**

251. **upkā** Ph rope arrangement for suspending pots

252. **ubam** Ko sweat, **ūb-** Ko(B) to sweat, Ko(B) **ūbam** sweat [cf. Kol. *uba*, etc., Emeneau, *Kolami*, p. 250]

253. **ubaṛī** Ph upset, overturned

254. **umānā** Ph measurement

255. **umul** M mist, **umma** M smoke, **uma** Ko id.

256. **umm-** A to pull, **umānā** Ch(D) to draw, **umānā** W to draw water, **ūmānā** Ph id., Tr to pull, of a punkah, swing, etc.

257. **uy-** Mu to be flayed, **uvīle** Mu slough of snake, **uy²** - Ma (snake) to slough its skin, **uyka** Ma slough of snake, **uy-** Ko to be sloughed (skin of snake), **uysp-** Ko to flay, **uyka** scales of fish, slough of snake [cf. Pa. *uyk-* serpent to slough its skin]

258. **uyoṛ** Ma sp. ant

259. **ur-** (**ūr-** ?) Mu to blow with mouth, to play on flute, exorcise, kindle fire by blowing, **ūr-** Ma to blow (fire, flute), **urānā** M to blow [cf. Malt. **úre**; etc., *DED* 578]

260. **uriyānā** S-R to powder, **urisānā** Tr to sprinkle, or crumble salt, sugar, sandal powder, etc. [*DED* 572]

261. **urungānā** Tr W to be broken, to break off (intr.), **uruŋ(g)-** A id., *trans.* **uruhtānā** Tr, **urehtānā** W, **urutānā** Ch(D), **uris-** A to break, **uruŋ-** G Mu S, **oṛuŋ** Mṛ, **urŋg-** Ko to break, break off (*intr.*), *trans.* **urih-** G Mu(W), **uṛih-** Mu(E), **urah-** S, **urh-** Ko to break, **ūrhānā** L to pluck, chip; ? **uruṅgānā** Pat. to pluck [cf. Ta. *oṭi*, etc., *DED* 799]

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262. **urī-** Mu to be dissolved, *trans.* **urih-/uṛh-** Mu to dissolve, **uṛi** Ko to melt, dissolve (*intr.*) [*DED* 569]

263. **urunjānā** Tr to apply smoke, **unjānā** S-R to smoke out an animal from a hole

264. **urumānā** Tr to be scraped or skinned, especially of a head of maize

265. **urum-** S to lighten, **uram** Hislop(Ma) thunder [cf. Pa. *urum puyil*, etc., *DED* 616]

266. **urgumar** Ko sp. bird (quail ?)

267*a*. **urŋg-** Ko to be bent, **urh-** (also **uhr-**) to bend (*tr.*) [cf. *DED* 606]

267*b*. **urme māyānā** W to hang

267*c*. **urŋ-** Mu(W) to embrace, **uṛŋg-** Ch take in arms, **unrgānā** Tr to sleep with a child in arms; to close or wrestle with

267*d*. **urrānā** S-R to dry of throat, **urrānā** Tr to coagulate, of ice, dahi, etc., to become dry or husky, of one's throat after singing; of fish, to be jammed in a trap [*DED* 618]

268. **urrānā** S-R to put a noose [cf. Ko. *oḍ-*, etc., *DED* 811]

269. **urrāna** Pat., **urrana** Hislop(Go.) to fall [*DED* 574]

270. **urrum** Tr W Ph Ch S iguana, *pl.* **urruhk** Tr Ph, **urum** A Y, **urpal** Mu Ko id., ant-eater M, **oṛpal(i)** Ma iguana [*DED* 509]

271. **urrka** Ko kind of basket, carried by women to market

272. **urs-** Ma(S) Ko, **urc-** Ma, **uṛsānā** M to put on, wear (cloth) [*DED* 502]

273. **urs-** A to plant, transplant, Ch to fix in the ground, **ursānā** Tr to plant or transplant, of trees, rice, chillies, etc., **ursānā** Ph to drive in, fix in, *cs.* **ursahtānā** Ph, **urs-** Mu to plant, fix a post, set up a marriage booth, **urs-** S to plant, transplant, **oṛs-** Ma to plant [*DED* 650]

274. **uṛ-** A to plough, **uṛānā** W, **ūrānā** Ph id., **uṛdānā** M, **uṛ-** Ko id., **udāna** (i.e. **uṛāna**) Pat. id. [*DED* 592]

275. **uṛ-** G Ma to comb [cf. Ta. *uṛu*; etc. *DED* 593]

276. **uṛi-** A to spit out (e.g. stone of fruit) [*DED* 591]

277. **uṛum** A leech (?), **uṛum**, *pl.* **uṛuhk** D Mu tick, **urūm**, *pl.* **urūhk** Tr Ph, **uṛm(i)**, *pl.* **uṛ²ku** Ma tick, **uṛuk** Ko id. [*DED* 508]

278. **uṛkānā** Tr to urinate, **uṛk** Tr urine, **urkul** Ph id., **urk-** Ch, **urkānā** S-R to urinate, **uṛk-** Mu id., **uṛk, uṛkle** Mu urine, **uṛk-** Ga Ma S to urinate, **uṛkuli** G, **uṛkul** Ma, **uṛukulu** S urine, **uṛkānā** M to micturate [*DED* 576]

279. **uṛkna** Mu much

280. **uṛŋki** Ma side of body (lower part)

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281. **uṛp-** F-H (p. 216) to gather up with hands, **uṛp-** Ma to scrape into a heap with hands, **uṛp-** Ko to collect in a heap (dust), **urpānā** Tr to clean a threshing floor [*DED* 506]

282. **ulṭval** Ch bat, **ulṭwāl** Tr flying fox [cf. Hi. *ulṭā*]

283. **ulli** A Y Ch Mu Ko onion, **ullī** Tr W id. [*DED* 605]

284. **ussānā : pīā ussānā** Tr to fry in ghi, oil, etc.

285. **usanḍi ḍokra** M (Ghoṭpal) a Maṛia god represented by a ladder decorated with peacock tails

286. **usāne** L quickly

287. **usal** Mu kind of snake

288. **usuḍe** S-R after a while, presently, **usoḍe** Ch(D) again, **usir** Hislop (Go.) late

289. **usuhtānā** Tr to miscarry (of cattle)

290. **usoṛ(i)** Ma funnel attached to **tēle** (q.v.)

291. **usk-** A Mu S to spit, spit out, **uskul** Ma S spittle, **uskle** Mu id.; cf. **uc-** [*DED* 495]

292. **uskal** Ch, **uskāl** Tr W pestle, *pl.* **uskāhk** Tr **usval** A id., **usmal**, *pl.* **usmahk** G Mu Ma id., **uspal** M Ko id.; cf. **ussānā** [*DED* 498]

293. **uske** A, **uska** S-R M, **usko** Ko sand [*DED* 492]

294. **uspaṛāl** Tr a steep, sheer hill or peak

295. **usm-** A Y Ch S to wipe, **usmānā** W Ph to wipe, **usumānā** Tr id., to clean with cloth, **usum-** Mu(W) id., **ums-** G to rub, wipe, **umis-** Mu(E) to wipe, **umc- (um²t-)** Ma, **umsānā** M id., **ums-** Ko to stroke (gently); to wipe (with towel) [*DED* 493]

296. **uslẽ** Mu(E) gleanings [<IA., cf. Skt. *uñcha-*]

297. **usrī** Tr the Indian robin with red under the tail; ? **usre piṭṭe** S-R sparrow

298. **ussānā** S-R Tr W Ph to pound with pestle, husk rice, **us-** G Mu Ma S Ko, **usānā** M id. [*DED* 498]

299. **uh-** A Ch Mu S to give to drink, **ūhtānā** W id., **u²-** Ma, **usp-** Ko id.; cf. **unḍānā**

300. **uhuttānā** Tr to put on a petticoat (of a woman only), **ūhtānā** W to dress (of women) [*DED* 502]

301. **uh-** Mu, **u²-** Ma to cook by boiling, **uhuttānā** Tr to put dāl into hot water

302. **uhcaṛ-kāl** Tr the ball of the foot

303. **uhcānā** S-R to lean on, **uhascānā** Tr to lean heavily on a stick [*DED* 650]

304. **uhcānā** M to scratch

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305. **ūkaṛ** Y Ch a swing, **ūkāṛ** Tr a swing-cot, cradle, **ukhāṛī** W cradle, **ukārī, ukhāṛī** Ph cradle, swing, **ūkhaṛi** G Ma cradle, **ūkaṛ** Ko id.; cf. **ūŋǵ-** [*DED* 629]

306. **ūkin, ūkī** Ph torch made of bamboo, etc.

307. **ūŋǵ-** Ch to swing (*intr.*), **ūngānā** Ph M, **ūŋǵ-** Ko Mu id., **ūŋ-** Ma S id., hang; **ūh-** G to swing (*trans.*), **ūhtānā** Ph id., **ūh-** Mu id., to hang up, suspend, **ū²-** Ma to swing (*trans.*), **ūp-** S id., **ū(h)-** Ko id., shake; cf. **ūkaṛ** [*DED* 629]

308. **ūji** Mu point of knife, **ūje** Ko tip of arrow [? < Skt. *sūci-*]

309. **ūṭa baṛga** Ma walking stick

310. **ūta** S trap [<Te. *ūta* a basket-snare to catch fish]

311. **ūti** A Y D Ma quail, **ūtī** Tr W id., **ūt,** *pl.* **-iŋ** Mu, **ūt piṭṭe** S id.

312. **ūtānā** Ph, **ūtīnā** W to suck

313. **ūd-** Ko to blow, play a flute, **udānā** M to blow [*DED* 638]

314. **ūndānā** Ph, **ūnd-** Ma to snatch away, **ūncahtānā** W to deprive

315. **ūnde** M *Vitex leucoxylon*

316. **ūp-** Ma (smoke) blackens; *cs.* **ūṛ**

317. **ūpiā** Tr a cockroach

318. **ūmcānā** W to snatch

319? **ūyal** Ko swing [cf. Te. *ūyala* id.]

320. **ūr** S-R they [cf. *DED* 475]

321. **ūr-: kaṇk ūr-** Ma to wash face, **ūṛ-** Ko id. [cf. Konḍa *ūrp-*, Kuvi *rūp-* id.]

322. **ūṛ-** Ma to be blackened with dirt, be rusted

323. **ūṛal** Ma a Maṛia god

324. **ūṛi-māsuli** Ma kind of python

325. **ūl** Ch, **ùl** Drib. urine

326. **ūli** M *Bursera serrata*

E

327. **ek-** Ko S to climb, rise (sun), **a²k-** Ma to climb [cf. Te. *ekku*, etc., *DED* 653]

328. **eke** S in that direction, **heke** S on that side

329. **eke** Ko peel, rind, piece [cf. Te. *cekka* id.]

330. **ekṭi** A hiccup, **aṭkī,** *pl.* **-hk** Tr id.

331. **eksāṇa** Pat. to beat (a drum); cf. next

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332. **yeḡanṭa** (i.e. **eganta** 3$_{t}$*sg. pres. nt.*) Pat. o'clock; ? cf. **nēk-**

333. **egr-** S to dance, **egermuṛ** a dance [< Te. *éguru*]

334. **yeṇgul** F-H defiled, **iṇgul sikṛiṇ** Mu leavings of food [*DED* 666]

335. **enje** A chironji, **anjē**, *pl.* **-hk** Tr, **anje** Ph id.

336. **enjela**, *pl.* **-ŋ** Ma tattoo-mark, **elŋa** Ma(S) id., **endela** Ko id.

337. **enḍ-** Ma Ko to cut meat, to carve [? cf. Kui *sonḍa* to cut to pieces, chop up]

338. **ett-** Ma S Ko to take, carry (child) in arms, lap, **att-** Mu to carry child on hip, **attānā** Tr Ph to take in one's lap, **accahtānā** Ph to make to take in lap [*DED* 681]

339. **ettu** S high [< Te.]

340. **yeḍumā** L alligator

341. **edd-** A Y to sow (with drill), **yeddana** Hislop (Suppl.) id., **addānā** Tr to sow in lines; **adde** Tr a sower

342. **eddi** A D Mu(E) Ma S heat of the sun, **yaddi** S-R hot, sunlight, **addī** Tr Ph heat of the sun, **adī** W, **addi** Ch Mu(W), **ed** G M Ko id. [*DED* 738]

343. **endeṛ(i)** Ma cylindrical bamboo cage for catching fish, **ander** Ko basket for catching fish

344. **ey-** S to raise

345. **erad** M earthworm, **eṛe puṛuk** Ko earthworms [cf. Te. *erra* an earthworm]

346. **eri** M *Ougeinia dalbergioides* (tiwas)

347. **erītānā** Ph to hurt, pain, **ēritānā** Tr to ache or hurt violently, *cs.* **ērīstānā** to beat violently, thrash, **arrī** Mu (boil) to throb with pain; ? **erīānā** M to be poisonous [*DED* 694]

348. **eru** Ko pond, tank [< Te. *ceṛuvu*]

349. **erk-** Ko to cut down (grass, bushes, etc.), **erkem**, *pl.* **erke** bill-hook, **yerk** Elwin (p. 703) knife for cutting grass and brushwood [cf. Pa. *erk-*, etc., *DED* 703]

350. **yertāna** S-R to thrash; cf. **ērīstānā** above

351. **erpānā** L to spread

352. **ermi** D Ma buffalo, **hermi** A Y, **yarmi armī** W id., **armī** Tr female buffalo, **aṛmi** Ch buffalo, Mu(E) male buffalo, **arm** Mu(W) buffalo [*DED* 699]

353. **erm ney** Ma wild dog, **erom nay** D, **arm nay** Mu(W), **aṛm nay** Mu(E) id.

354. **yermud** Hislop (Go., Gayeti) eight, **aṛmur**, **aṛmul** Tr, **armur** Ch(D) id. [*DED* 670]

355. **erra** S Ko red [< Te.]

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356. **ers-** Ma, **ars-** Mu to taste pungent [cf. Pa. *erip-*, *DED* 694]

357. **ersk-** Ko to fan

358. **eṛ-** Ma to be blunt, **eṛtā** M blunt

359. **eṛemtoṛ** Ma younger sister's husband, **erramtogh** Elwin (p. 705) a wife's elder brother or younger sister's husband who have special duties at a funeral

360. **eṛma** A Y *Anogeissus latifolia* (dhauṛa), **aṛma** Ch id., **aṛmā** Tr *Anogeissus latifolia*, dhauṛa tree, **armā** Ph W dhawa tree, **veḍma** M *Anogeissus latifolia*, dhauṛā tree, **oṛma** Mu, **veṛma** Ma id. [*DED* 2974]

361. **eṛj** A Y M Ko bear, **eṛj(i)** Ma, **eṛju** S id., **eṛjal**, *pl.* **eṛjahk** D, **aṛjal** Ch, **aṛjāl** W, **aṛjal**, *pl.* **aṛjahk**, **aṛjalor** Tr id., **arjāl**, *pl.* **-or** Ph id., **arje**, *pl.* **-hk** Ph female bear, **arjā pattē** kind of red ant, **eṛj uppe** Ko sp. rat [*DED* 729]

362. **eṛki** A Y S fever, **eṛk** M Ko, **aṛkī** Tr, **arkī** W Ph id. [cf. *DED* 694; but it should probably be separated from the rest of the entries on account of the common Gondi **-ṛ-**]

363. **eṛveṛ** Ma kind of rattle used for frightening birds

364. **evuṛ** Ma saliva, **eṛvo** Mu, **eṛvu** Ko(B), **eṛvunj**, **eṛvonj** S id. [*DED* 3116]

365. **el-** Ko to be peeled off, *trans.* **elsp-** to peel off [cf. Pa. *elyg-*, etc., *DED* 717]

366. **elka** Ko clearance in forest for cultivation

367. **elli** A Y S rat, **allī**, *pl.* **alk** Tr Ph id., **allī** W mouse [*DED* 710]

368. **ellum patteṇ** D white ants, **elum** Ma M, **elu pete** Ko white ant, **allum** Tr W Mu id. [*DED* 713]

369. **ev-** A G S M Ko to arrive, reach, **awwānā** Tr, **auānā** Ch(D) id., **awwānā** W to reach, arrive, **āwsahtānā** W to despatch, **av-** Mu to reach, arrive, **avh-/avih-** Mu to make to reach, to bring, obtain [*DED* 693]

370. **es-** Ma to shoot with bow, **esānā** M to throw, **es-** Ko id., throw away, **esanā** L to shoot [*DED* 691]

371. **yesem** S-R figure, form

372. **eh-** A Y to weed, **yehtānā** Tr, **ahtānā** Ph id.

373. **ehī-** Mu to place pot on fireplace for cooking, **ah-** Mu to cook pēj, **eh-** Ko to cook (gruel)

374. **yehnāyum** Tr a small harmless snake

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375. **yēcānā** Tr to play on a flute or any wind instrument, **yecānā** Ph id.

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376. **ēṭi** Ch D goat, **yeṭī** Tr she-goat, **yeṭī** W Ph goat, **ēṭi**, *pl.* **-ŋ** Mu(E) id., **ēṭ**, *pl.* **-iŋ** Mu(W) she-goat, **ēṭi** S female goat [*DED* 4229]

377. **ēṭe** Mu Ma M S Ko crab, **yeṭe** W Ph, **yēṭē** Tr, **yantī** L id. [*DED* 2362]

378. **ēṭe kikkaṛ, ēṭe kihkaṛ (kiskaṛ), ēṭe kiṛkaṛ, ēṭokaṛ** Mu scorpion

379. **ēnḍ** Ko year, **yēḍa** Pat. id.; cf. **iyēnḍ** [*DED* 4230]

380. **ēt-** A Y Ch S to take, receive, buy, **yētānā** (*imp.* **yēna**, *neg.* **yēnōn**) Tr to take, **yetānā** W Ph id., accept, receive [*DED* 766]

381. **ētel** Ko date-palm

382. **yētnī-maṛā** Tr the tree called in Hi. murar-singh of medicinal value

383. **ēd padi** S porcupine [cf. Te. *ēdu pandi* id.]

384. **ēnal** A elephant, **yēnī** Tr, Ph, **ainī** W, **ēni** S, **ēn** M, **ēn**, *pl.* **ēni** Ko id. [*DED* 4235]

385. **yēnal** Tr maternal uncle's son, *fem.* **yēnē**, *pl.* **-hk**, **yenā** Ph younger sister's husband, **yenī** Ph father's sister's daughter, **yene** Ph father's sister's son

386. **ēnd-** D G Ma Mu M S Ko to dance, **yēndānā** Tr, **yendānā** S-R W Ph id., *cs.* **ēndh-/ēndih-** Mu, **ēndcaḥ** S to make to dance [*DED* 757]

387. **ēpur(i)** G Ma sweat, **hēpur** Mu id., **īpur** W Ph id., **aipure pasitānā** Hislop (Suppl.) to perspire, **epur** L sweat

388. **ēm** G Mu Ma S to sift, to winnow sideways, **yēmānā** Tr to sift out husks [*DED* 3123]

389. **ēmal**, *pl.* **-oṛ** Ch twin, **yēmāl** Tr, **yemāl** W Ph id., **ēme** Mu, **ēma pilla** Ko, **ēmḍalku** S id. [<IA.; cf. Skt. *yama* id.]

390. **ēr** (*obl. st.* **ēn-**), *pl.* **-k** W Ph Ch(D), this (*m.*), this man, **ēl** (*obl. st.* **ēn-**), *pl.* **ēṛ** Tr id., **ēl** Ch this (*m.*), **ēr** Mu(W), **ēṛ** Mu(E), (*obl. st.* **ēn-**) id. [*DED* 351]

391. **ēr** (*obl. st.* **ēt-**) A Y, **yēr** (*obl. st.* **yēt-**) Tr W Ph water, **yeh-gatā** Tr the water-gnat, **yehakkor** Tr the diving grebe, **yetk** W Ph thirst, **yetk assānā** W Ph to be thirsty, **ērr-** (*obl. st.* **ēt-**) D water, **ēr-** (*obl. st.* **ēt-**), *pl.* **ēhk** Mu id., **ēr unḍa vas-** Mu to be thirsty, **ēṛ** (*obl. st.* **ēt-**) Ma id., **ēṛ unḍa vas-** Ma to be thirsty, **ēr** S Ko water, **ēr unḍa vas-** to be thirsty [*DED* 4233]

392. **yērī** Tr the bee's comb in which eggs and grubs live, **aṛey** Ma part of hive where bees and grubs live [*DED* 441; cf. also Tu. *edi* honeycomb (recorded by Bhattacharya from the Brahman dialect)]

393. **ērānā** Tr Ph to be separated, to be separate from, *cs.* **ērstānā** Tr, **yerusānā** S-R to separate, **ēr-** Mu (cross roads) to divide, spread out in different directions, **ēr-** G to spread out, branch out [*DED* 775]

394. **ērka māṛa** Ko sp. tree (Oṛiya *sarkoli*)

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395. **yērwānj** Tr the swelling in groin or armpit which follows an injury to leg or arm

396. **ēṛvir** (*m.*), **ēṛuŋ** (*non-masc.*) Y seven, **ērur (jhan)** Mand. seven (men), **yēṛung** Tr W seven, **ēṛuŋ** Ch id., **yeḍung** S-R id., **ēṛvur** (*m.*), **ēṛuŋ** (*non-masc.*) Ma id., **ēṛur** (*m.*), **ēṛũ** (*non-masc.*) S id. [*DED* 772]

397. **yēsaṛē** Tr the seven-sisters bird, babbler (*Crateropus canorus*)

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398. **oko** Mu one, **ōkō, ōkōrē** Tr one each, LSI (Sarangarh, p. 524) **ōkōhk** each one; cf. **vakohk** [*DED* 834(*b*)]

399. **oǵ-** Ma to fix in position (fish-trap), **vaǵgānā** Ph to set snare, **vakkānā** Ph id. [cf. Te. *oggu*, etc., *DED* 790]

400. **oce** Ko very much

401. **onje kīānā** W to bale

402. **oṭṭoh-rānḍe** Mu ghost of a pregnant woman, Elwin (p. 707) **oro-hrande** id.

403. **oḍu**, *pl.* **-ŋ** S Ko raised bank of a river [<Te. *oḍḍu*]

404. **oḍḍāl āyānā** S-R to loosen of [*sic*]

405. **oḍhāhnā** L to slash, chop

406. **onḍī** L elephant's trunk [cf. Pkt. *soṇḍā-* id., etc.]

407. **onḍe**, *pl.* **-ŋ** D Mu Ma leech

408. **onḍonḍi** Ko kind of bee

409. **onḍka** Mu bladder

410. **on²keṛ(i)** Ma side

411. **ondaṛiŋ** Ma day before yesterday

412. **opo** M ugly, **op-** Ko, recorded only in the *neg.*, meaning 'to be bad', **appānā** Tr to be pleasing [cf. Te. *oppu* to be agreeable; etc., *DED* 781]

413. **omm-** A Y to sell, **vommānā** S-R id., **mammānā** Ph Tr, **mamītānā** W id., **mam-** Mu, **momānā** Ch(D), **momanā** L id., **vam-** Ma Ko, **bamānā** M, **am(m)** S id. [*DED* 157]

414. **oy-/ō-** A Y G Mu to take, take away, carry, **oyānā** S-R to take, **voyānā** S-R to carry, **woiānā** Tr, **woiyānā** Ch(D), **woīnā** W, **voitānā, voiānā** Ph to take away, *cs.* **vosahtānā** Ph to cause to take away, **oy-** Ma Ko, **oyānā** M to carry [*DED* 831]

415. **ori-** Ma to move aside, **vorke** S-R aside

416. **oriyol** L service

417. **orŋ(g)-** Ma to walk stealthily crouching

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418. **oror** Y one (*m.*), **oronẹ** Y alone, **oṛe** Mand. one (*m.*), **ōṛul** Tr a certain man [*DED* 834(*a*)]

419. **orcha** M *Cleistanthus collinus* [Ta. *oṭu, oṭuvaṉ, oṭuvai, oṭaicci* id.]

420. **orpan** Mu at one place, **warpne** W at one place together, **arpā āyānā** Ph to assemble, **varpane** Ph to gather, **arpā** Tr collected together; **wārsānē** Tr all at once or together [cf. *DED* (834*a*)]

421. **vorpi kiyānā** S-R to graze

422. **orsahtānā** W Ph to spread, spread out (clothes, etc.), **urah-** S (hen) to spread wings

423. **orhan** W Ph complaint [< IA, cf. Hi. *ulahnā*]

424. **oṛ-** Ma to stretch limbs

425. **oṛŋg-** Ma to take child in lap, **oruŋ-** Mu id. [? cf. Pa. *oyg-*, etc., *DED* 791]

426. **oṛih-** Mu to peel, flay, *intr.* **oṛŋ-** to be peeled, be flayed, **oṛh-** G to peel, **oṛ²-** Ma to flay, **urhuttānā : tōl u°** Tr to take off (skin, bark), **uruhtānā** Tr to skin, flay, peel

427. **oṛgal** Mu slope (of hill)

428. **oṛme** Ko ear-wax

429. **ol-** Mu(N), **ol-** Ma, **oḷ-** Ma(Dh) to bend down

430. **ol-** Ko to be sharp

431. **olc-** Ma, **ols-** Ko to sew, **olcanā** L to repair, mend, **walcānā** Tr W, **valcānā** Ph to sew, **valc-** Ch id. [cf. Ta. *ĕllu* to mend (as a net); etc., *DED* 847]

432. **os-** Ko to enter

433. **osoṛ** M Ko flute

434. **oh-** Mu to see, **o²-** Ma to appear, be seen, **om-, ov-** id. (in Ma **o²na ā, omna ā-** (O), **ovna ā-** (Dh) to be seen), **o²on** Ma I do not see, **ovnāhu aīnā** L to appear

Ō

435. **wōā** Tr ant-lion

436. **ōṭ** Mu kind of fish

437. **ōḍa** M, **ōṛa** Ko S boat [< Te. *ōḍa*, *DED* 876]

438. **ōḍi** Ch, **wōḍī** Tr basket (big)

439. **ōtaṛ** (*obl. st.* **ōtaḍ-**) Y woman

440. **ōda** D, **oda** Ma bank of the river

441. **ōr** S-R he, **ōr**, *pl.* **-k** Y Ch(D) W Ph id., **ōl**, *pl.* **ōṛ, ōṛk** Tr, **ōl** Ch id., **ōr** Mu(W), *pl.* **-lor, ōṛ**, *pl.* **-luṛ, -loṛ** Mu(E) id., **ōr** (*obl. st.* **ōn-**) G, **ōr(u)** S id., **ōṛ**, *pl.* **-or** Ma, **vōr** M id., **ōnḍu** Ko id. [*DED* 1]

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442. **ōr-** A Y Ch to break (*intr.*), be broken, **ōh-** A to break (*tr.*), **wōṛānā** Tr to be burst, of an egg or pot, *cs.* **wōhtānā** Tr to burst, or of chicks, to hatch out, **orānā** Ph to crack, break, *cs.* **orsahtānā** Ph, **ohtānā** W to burst (*tr.*), **ōr-** G to break (*intr.*), **ōr-** Mu to break (*intr.*), **oṛih-** Mu to break (*tr.*), **ōṛ-** (**ōht-**) Ma to be broken, **ōrr-** Ko id. [*DED* 799]

443. **ōṛānā** M to dry, **ōṛ-** Mu Ko id. (clothes, etc.) [*DED* 905]

444. **ōṛ-** S to lose, fail, be defeated [< Te. **ōḍu**]

445. **ōṛ(i)**, *pl.* **ōṛku** Ma (large) field for cultivation, **oṛk** M field

446. **ōl-** G Ma to hatch eggs, **volānā** S-R id. [cf. Ga.(Oll.) *olonḍ er-* id.]

447. **ōsir** M verandah [cf. Kuvi(S) *osana* id.]

448. **augo** Tr whole, perfect

K

449. **kake** L there

450. **kakk-** A S to vomit, **kakkānā** Tr id., **kakkānā, kokkānā** Ph id., **kokkīnā** W to spew [*DED* 909]

451. **kakka** Ma *kadamba* tree

452. **kakranj** A, **kakrānj** Ch W, **kakrānjh** Ph partridge [*DED* 908]

453. **kakōṛā** Tr the sweet jungle kaṛēlā, like a tiny cucumber, **kakṛe** Y cucumber [< IA.]

454. **kaŋkar kal** Ko gravel [cf. Hi. *kaṅkaṛ*, etc.]

455. **kaŋg-** Mu to agree, **khaggō** Tr agreement

456. **kac (baittānā)** Tr white skin to form on the site of a boil just healed

457. **kacul** Tr neighbourhood, proximity

458. **kaccānā: palk ka°** Tr Ph to gnash teeth in anger or sleep, **kaccānā** S-R to gnash, **kas-** Y, **kacānā** M, **kac-, kas-** Ko to bite, **kacīna** L id. [*DED* 920]

459. **kaccānā** Tr to fold the leather of a drum over a movable rim

460. **kacci** A sword, S-R iron sword, **kacci** Ch, **kaccī** Tr W Ph iron, **kacc** Mu iron, iron blade (of spade), **kacci** Ma iron, **kacci, kac** M, **kas** Ko id.

461. **kaccī-wīsī** Tr the green blow-fly which lays eggs in sores

462. **kacco** Ch **kaca** Mu unripe [< IA.]

463. **kajram** Ko ringworm

464. **kaṭ** Tr Mu spleen, **kaṭṭi** Ma gall-bladder; *see* **kaykaṭ**

465. **kaṭ** Y bank of a river

466. **kaṭi** Ko severe (of pain) [cf. Kui *kaṭi nomeri* a severe fever; etc., *DED* 952]

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467. **kaṭāin** Ph kind of plant, Hi. bharmār

468. **kaṭērnī** Tr singhāni fish

469. **kaṭoṛa** F-H (p. 303), **kaṭoṛal**, *pl.* **-ir** Y priest

470. **kaṭok** Ko cock's tail

471. **kaṭṭ-** Ma (fruits) to form

472. **kaṭṭānā** Ph to shut, close (door), **kaṭṭānā** Tr to be shut of a door, to close or come to grips, of two men fighting [cf. Ta. *kaṭṭu*, etc., *DED* 961]

473. **kaṭṭa** A bund, embankment, **kaṭṭā** Tr W Ph dam in a river (for catching fish) [*DED* 961]

474. **kaṭṭa-wōhē** Tr a water-scorpion

475. **kaṭṭa** Ko, **gaṭṭa** Mu shrub, small tree [cf. Te. *ceṭṭu*, etc., *DED* 1613]

476. **kaṭṭitānā** Ph to adhere, be attached to

477. **kaṭṭul,** (*obl. st.* **kaṭṭud-**), *pl.* **kaṭṭuhk** Tr Mu cot, **kaṭṭul,** *pl.* **-k** Ph id., **kaṭṭul** Ch W id., **kaṭul** A Y G Ma M Ko id.

478. **kaṭṭe** A Y S firewood, **kaṭīā** Tr a piece of wood, **kaṭiyā** W Ph wood, **kaṭeya** Mu G firewood, **kaṭiya** Ma twigs, M wood [< IA.]

479. **kaṭṭe** W Ph whiskers [cf. Ta. *kaṭṭam*, etc., *DED* 970]

480. **kaṭrī, kāṭrī** Ph plaintiff

481. **kaṭlī** Tr flour of pulse

482. **kaṭvaka** Ma wooden sandal

483. **kaḍkā** L spring, fountain

484. **kaḍḍiyānā** S-R to bite

485. **kaḍverci** S-R evening time

486. **kaṇḍa marsa** Ma a Maṛia god

487. **kaṇḍi** S a yoke

488. **kaṇḍol** S honey, **kandol** (i.e. **kaṇḍol**) **niya** Pat. id., **kaṇṭili** Ma kind of bee; cf. **kaṛal**

489. **kaṭī (sūrānā)** Tr to be filthy or neglected, sordid

490. **katti** Ch spur (of cock), **kāti** Elwin (p. 703), the knife attached to the cock's foot [cf. Te. *katti* a knife]

491. **kattir girne** Ma house lizard

492. **kattum** Mu Ma manure [< IA.; cf. Pkt. *khatta-*, Mar. *khat*, *khāt*, etc.]

493. **kattānā** Tr W Ph to say, *cs.* **kaccahtānā ; kat-** Mu to say, **kel-(kett-)** Ko id., tell

494. **katti** Ch, **kattī** W Ph mat, **ketti** Ma S, **keti** M id., **kaṭṭī** [*sic*] Tr palm-leaf mat [cf. Kuvi(Su) *katti* a mat wall]

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495. **katya** G kind of fish

496. **katrā** Ph piece (of flesh, etc.)

497. **katva**, *pl.* **-ŋ** Mu wooden hammer

498. **kad-** Mu to cut (hair), **kadī-** Mu id., to break sod, **kad-** Ma to gnaw

499. **kad** Hislop (Go.) dear [cf. *DED* 1211]

500. **kanaro** W tender

501. **kanekiŋ (kaṇḍakiŋ)** Ma tail feathers of birds

502. **kandi**, *pl.* **kandihku** S tuar pulse [< Te.]

503. **kande kiyānā** Ph to make turbid [< IA.; cf. Hi. *gandā karnā* id.]

504. **kandre kiyānā** Ph to make fun of

505. **kannej**, *pl.* **-iŋ** Mu earthen vessel for cooking vegetables

506. **kanner**, *pl.* **kannehk** Mu tears, **kānēr**, *pl.* **kānehk** Tr Ph id., **kaṛel** A, **kaṇḍēr** Ko id., **kannīr(i)** Ma, **kannir** Ko(B) id. [*DED* 973(*b*)]

507. **kansk-** A to dream, **kanjkānā** S-R id., **kanckānā** Tr S-R to cry in a dream, **kanskstānā** Tr to send a dream, of God, **kanckānā** Ch(D) to dream, **kanisk-** Mu, **kanjk** G Ma id., **kanjkaṛ** G a dream [*DED* 1184]

508. **kanska** Ko gizzard, **kachkā** Tr id.

509. **kanhānā** L to bleed

510. **kanhiya** Mand. waist

511. **kapa han-** Mu to crack

512. **kapān-jāṭā** Tr a kind of bean

513. **kappar** A forehead, **kapar** Y Ch G Ma id. [< IA.]

514. **kappe** M frog [*DED* 1027]

515. **kapmuṛnd-** Ma to fall on face, **kapmuṛund** Mu, **kapmuṛndi** Ko with face downwards, **gap murung-** S-R to fall back, **ghap muṉṛgānā** Tr to sleep on one's face, **gam murahtānā** Ph to turn upside down [cf. Tu. *kapparu* on the face; etc., *DED* 1121]

516. **kaman, khamna** Mu forest, **kamna ṭāli** Mu nilgai [< Ha.]

517. **kameke, kamene, kammene** Ph silent, **kammeke** W silence, **kamek** Mu Ko silent, **kummay man-** Mu, **kemen man-** Ma to be silent [cf. Ta. *kamm-enal*, etc., *DED* 1046]

518. **kamka** A Y turmeric, **kamkurial** A yellow, **kamkā** Tr W Ph turmeric, **kamkāl** Tr yellow, **kamka** Ch G Mu Ma M S Ko turmeric

519. **kay**, *pl.* **-k** Y Ch G Mu Ma S Ko hand, **kai**, *pl.* **-k** Tr W S-R [*DED* 1683]

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520. **kay-** Ch to be bitter, **kaiyānā** S-R W Ph to be bitter, **kaitāl** W Ph bitter, **kaittānā** Tr (pt. I 65) to be bitter, **kaiṭṭānā** Tr [*sic*] to taste bitter, as quinine, **kehke** Tr bitter, **kay-** Mu to be bitter, (mouth) to taste bitterness, **kayle** Mu bitter, **kaymul burka** Mu bitter gourd, **kay-** Mu to be bitter, **kaymul** Ma S Ko bitter, **kaita** M bitter, **kay-** S (mouth) tastes bitterness (: **toḍḍi kayta**), **kahita, kelā** L bitter, **kay-** Ko to be bitter [*DED* 1047]

521. **kayār** L raw, unripe [cf. Te. *kasuru* an unripe fruit]

522. **kayih-** Mu to mediate in marriage

523. **kaykaṭ** Ko bile [cf. Pa.(S) *kaygaṭṭa* id.]

524. **kayvoṛ**, *pl.* **-i** Ko handle of plough

525. **kar**, *pl.* **-k** Tr large cattle louse

526. **karanji** Y, **garnji** Ch Ma *Pongamia glabra* [< IA.]

527. **karaṭi** Mu hornet

528. **karem** Mu wound, sore, **kaṛēm**, *pl.* **kaṛēhk** Tr boil, sore, wound, **karam** W Ph wound, **karam, kaṛam** Ch id. [cf. Kui *krēmbu, pl. krēpka* a sore, wound]

529. **karās**, *pl.* **-k** Ph Hi. mirkhua

530. **kari-** Ma to melt, dissolve, **kaṛītānā** W to melt, **karŋg-** Ko id. [*DED* 1086]

531. **kari-** A Y to learn, **karivāl** S-R a student, **karusānā** S-R to teach, **karitānā** Ch(D) to learn, **karutānā** Ch(D) to teach, **karītānā** Tr to learn, **karehtānā** Tr to teach, **karrītānā** W Ph to learn, **karah-tānā** W, **karrah-tānā** Ph to teach, **karī-** Mu to learn, **karih-** Mu to teach, **kari-** Ma to learn, **kaṛ²-** Ma to teach, **karhtānā** M, **kahr-** Ko id. [*DED* 1090]

532. **karīārī** W bit of bridle, **kariyārī** Ph bridle [cf. Ta. *kaṭivālām*; etc. *DED* 950]

533. **karu** S-R hunger, **karu, kar** Tr, **karū** W, **karrū** Ph id., **kar** Ch, **karr** Mu G, **kaṛ** Ma id., **kar** M famine, hunger, Ko hunger, **karruv, karv** Mu, **karvuna, karve** S id., **kar vas-** Y hunger to be felt [*DED* 1081]

534. **karum** S-R near, **karum, karuŋ** Y, **karrum** Tr Ch(D) W, **karruŋ** Ch id.

535. **karul māṭi** Mu kind of tuber

536. **kare** Grigson (p. 333) an area set apart for penda cultivation when left fallow for a term

537. **kareng : nāngel k°** S-R plough's point

538. **kare mayānā** S-R to understand, **k° piyānā** S-R to vow

539. **kark-** Mu rice to burn while cooking, **karr-** Ko to be charred, burnt

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540. **karka** G Mu M *Terminalia chebula*, **karka** Ma sp. tree, **karka māṛa** Ko neem(?) tree, **kahka** Ma M *Terminalia chebula* [*DED* 951]

541. **karka** G bamboo sapling [cf. Pa. *karri*; etc., *DED* 1140]

542. **karka** Ko rûst [cf. Ta. *kaṟai* rust; etc., *DED* 1175]

543. **karkara** Ma(S) sharp

544. **karkal** L handsome, beautiful

545. **karkāl** Pat. L black [cf. *DED* 1175]

546. **karkinj** Ch egg-shell, **kharkinj**, *pl.* **kharkisk** Driberg fish-scale, **karki**, *pl.* **-ŋ** Ma egg-shell, **kirkinj**, *pl.* **kirkisk** Tr id.

547. **karŋg-** Ko to call, **karingi** Ma (LSI, 535) calling [*DED* 1085]

548. **karŋgaṛa** Mu sp. fish called in Ha. ḍanḍay

549. **karci, karchi** Ch sp. fish

550. **karte** Mu sp. fish called in Ha. kār

551. **kardoḍa** S-R ornamental belt round the waist

552. **karpa** F-H herd, flock

553. **karpahal**, *pl.* **-or** Mu poor man

554. **karbāl** W jester, Ph id., eunuch

555. **karr** Ch, **kar**, *pl.* **-k** Ph S Ko, **karr**, *pl.* **-k** Mu, **kaṛ(i)**, *pl.* **kaḥk** Ma bamboo shoot; cf. **karka** [cf. Pa. *karri*; etc., *DED* 1140]

556. **karra** Ko shaft of arrow [cf. Te. *kaṟṟa*; etc., *DED* 1169]

557. **karra** Mu, **kara** Ma loan [cf. Ka. *kaḍa* debt, loan; etc., *DED* 934]

558. **karrānā** S-R to fall, **karrānā : kāl k°** Tr to fall at a man's feet, **ker- (kert-)** Y to fall (at the feet) [? cf. Ka. *keḍe* to fall down; etc., *DED* 1277]

559. **karrih-** Mu to churn, **karahtānā** Ph, **karah-** S id. [cf. Ka. *kaḍe* id.; etc., *DED* 957]

560. **karre : marka karre** G mango sapling [cf. Pa. *medi kar* id.; etc., *DED* 1187]

561. **karrē** Tr the long thin pole of a carrying yoke

562. **karro** Ph suddenly, with a rush

563. **karvānā** S-R to burn black, to be burnt black, **karwānā** Tr W to burn (*intr.*), **karvānā, karvītānā** Ph id., **karsahtānā** Ph to burn (*tr.*), **kar-** Mu(W), **kaṛ-** Mu(E) to burn (*intr.*), **kaṛih-** Mu(E) to burn (*tr.*), **kaṛha** Mu(E) field for burning cultivation, **karv-** G Ma Ko to burn (*tr.*) [*DED* 1073]

564. **karvi** Ma narrow-mouthed earthen vessel for oil or liquor

565. **kars-** A Y, **karsānā** W Ph, **garsānā** Tr, **gars-** Ch to play, **kars-, karrs-** Mu id., **karsih-** Mu to make to play, **karsna** Mu a game,

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kaṛs- G M S to play, **karsah-** S to cause to play, **kaṛs-** Ma to play [*DED* 1172]

566. **karsa**, *pl.* **-ŋ** Mu earthen lamp

567. **kaṛanji**, *pl.* **kaṛasku** Ma half-grown young of pig [cf. *DED* 1187]

568. **kaṛa**, *pl.* **-ŋ** A Y threshing floor, **kaṛa**, *pl.* **-ŋ** Tr, **kaṛā** W id., **karā**, *pl.* **-sk** Ph id., sacred enclosure, **kaṛa**, *pl.* **-k** Mu threshing floor, **kaṛa** Ch D Ma S id., **kāṛa**, *pl.* **-k** M, **kalam** Ko id. [*DED* 1160]

569. **kaṛa** Y knot in a tree

570. **kaṛal vīsi** A bee, **kaṛal** A Y honey, honeycomb, **kaṛal nīy** Y honey, **kānal** S-R beehive, **kaṛal**, *pl.* **-ī** Mu id., **kānal** W honey, **kānal wīsī** W Ph bee, **kantelī** Ph honey from smallest kind of bee, **kanali** Ma sp. small bee; cf. **kaṇḍol**

571. **kaṛānā** Tr to enter in or crawl in by a narrow space, **kaḍānā** S-R to walk slowly, enter by narrow space

572. **kaṛi** Ma starting point

573. **kaṛi-** A to be rotten, Ch to go rotten (fruit), **kaṛītānā** Tr W Ph to be rotten, to rot, decay, **kaṛistānā** Tr to rot, ret (hemp), **kaṛi-** G Mu(N) Ma S Ko to be rotten, go rotten, **kaṛita** M rotten [cf. Konḍa *kaṛk-* to go bad, become rotten; to be separated from, *DED* 1614]

574. **kaṛīc** Ph a line

575. **kaṛūtānā** Tr to be tasty, e.g. of a fat goat; ? cf. **koṛvinj**

576. **kaṛūrkā** Tr a wooden cattle bell

577. **kaṛēngānā** Tr to be swung or shaken, as a coat on a peg, **kaṛhuttānā** Tr to swing (*tr.*), **karengānā** S-R to move, **kaḍusānā** S-R to shake (*tr.*), **kaṛŋg-** Ch to sway, **kaṛŋguṛ** Mu movement of opening a door [*DED* 1136; cf. also Kui *kreŋga* to be shaken, to shake (*intr.*)]

578. **kaṛos** Tr a search

579. **kaṛka, kaṛva** G hot

580. **kaṛgī** Ph a bit of a dry grass, a straw

581. **kaṛcī** Tr the mahseer fish

582. **kaṛta**, *pl.* **-hku** S temple of forehead

583. **kaṛma kulam** Ma term applied to any caste other than the Maṛias

584. **kaṛvitānā** Ch(D), **kaṛwītānā** W to envy

585. **kal**, *pl.* **-k**, (*obl. st.* **kad-**) Mu M, **kall(i)**, *pl.* **kalku** G, **kaḷu** Ma id. [cf. *DED* 1091]

586. **kal** A Y W liquor, **kal**, (*obl. st.* **kaḍḍ-**) Tr Ch id., **kallu** Ma, **kaḷḷu** Ma(O), **kal** Ma(Dh) id., **kallu** S, **kal** Ko id. [*DED* 1158]

587. **kal-** Y to turn

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588. **kali-** A to greet and embrace, **kalītānā** Tr to meet and embrace, greet, **kalitānā** Ch(D) to meet, **kalli** Mu to get, **kali** Ma to meet, **kāliyānā** (also forms with *st.* **kali-**) M id., **kali-** S to meet, to be obtained (cf. Hi. *milnā* id.), **kali-** Ko to meet, join with, mingle [*DED* 1092]

589. **kaliyānā** S-R to steal, **kal- (kalt-)** Y id., **kalmaṛ** Y act of stealing, **kallānā** Tr Ph, **kalānā** Ch(D), **kallīnā** W to steal, **kal-** Mu Ma, **kall-** S id. [*DED* 1156]

590. **kalp-** Ma(S) S Ko to mix [*DED* 1092]

591. **kalla** A uproar, commotion

592. **kallā** M *Dillenia aurea*

593. **kallih-** Mu to shake (bottle, etc.)

594. **kalle** A Y Ch W thief, **kallē**, *pl.* **-rk** Tr id., **kalwāl** W, **kalvāl**, *pl.* **-k/-or** Ph id., **kalīr** S-R, **kaḷīer** G Mu, **kaḷḷe** Ma(Dh) id.; cf. **kaliyānā** [*DED* 1156]

595. **kav-** A Y Ch to laugh, **kowwānā** Tr to laugh, smile, **kāwānā** W, **kavvānā** Ph to laugh, **kav-** Mu id., *cs.* **kavih-** Mu to make to laugh, **kavna, kavtik** Mu joking relation, **kav-** G Ma M S Ko to laugh, *cs.* **kavcah** S, **kavs-** Ko [? cf. Kol. *kayyg-*; etc., *DED* 1053]

596. **kava** S churning stick [cf. Te. *kavvamu* id.]

597. **kavaral-** Mu (hen) to hatch eggs; cf. **kārānā** id.

598. **kawānj**, *pl.* **kawāsk** Tr a tree called in Hi. karu-malītā

599. **kawēlī-maṛā** Tr the Kēotī tree (Ventilago Madras-patana)

600. **kavŋgan** Ma sp. fish

601. **kavre** Ma chewing the cud, **kaureh-** Mu to chew the cud [< IA.]

602. **kavṛeyal**, *pl.* **-ir** Y, **kavral** D crow

603. **kasa** F-H (p. 269) G Mu pool, tank, **kassa** Ma id. [cf. Ta. *kayam*; etc., *DED* 1049]

604. **kasa** Mu kind of round, thorny fruit

605. **kasaṅgānā** S-R to tremble, **kasaṅgānā, kasaṅgitānā** Ph, **kasaṅgīnā, kasaṅgitānā** W, **kasengānā** Tr, **kasŋg-** G id.

606. **kasī-** Mu to strike or cut (with axe)

607. **kasur** S Pat. cart, **khasur** Y id.

608. **kaskānā** S-R Tr W Ph Ch(D) to bite, **kask-** Mu Ma S id. [*DED* 920]

609. **kasum** S-R M straight, **kasum, kasumi, kasnu** Hislop (Gayeti, Rutluk, Mar.) id., **kassam** L id., **kussum** Tr straight, of a tree, **kussam** L-H straight

610. **kasne** S-R suddenly

611. **kasla** Ma Ko vessel, pot (of metal), small brass pot (pan) [< IA.; cf. Skt. *kaṁsa-*]

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612. **kah-** A to count, **kahánā** S-R to measure, **kahcānā**, **kahtānā** Ph, id., *cs.* **kahcahtānā** Ph, **kāhtānā** Tr to measure, count, survey, **kāhtānā** W to number, Ch(D) to count, **kah-** Mu, **kaʔ-** Ma to measure, *cs.* **kahih-** Mu

613. **kah-** Mu to tie, fasten up, secure [cf. Kuvi(P) *gah-* to tie, bind]

614. **kahka** Elwin (p. 715) proverb

615. **kahcānā** S-R to grow

616. **kahcer**, *pl.* **-iŋ** Mu cave

617. **kaht-** Ko(B), **kaʔt-** Ma to cut, ? **kah-** Mu to cut

618. **kahle māyānā** Ph to be too hot, **kahlai** Hislop (Go.-S) autumn, **kāhlē maiānā** Tr to be sweating [*DED* 1237]

619. **kākaṛ** A crow, **kākaṛ(i)**, *pl.* **kākasku** Ma, **kākaṛ**, *pl.* **kākahku** S id.; cf. **kāval** [*DED* 1197]

620. **kākal**, *pl.* **-ir** Y father's younger brother, **kāki**, *pl.* **-k** Y father's younger brother's wife, **kākel** Y mother's younger sister's husband, **kāka** Ch father's younger brother, mother's younger sister's husband, **kāki** Ch mother's younger brother's wife, **kāka**, *pl.* **-lor** Mu father's younger brother, step-father, mother's younger sister's husband, **kāki**, *pl.* **-hk** Mu father's younger brother's wife, **kākal**, *pl.* **-or** G S father's younger brother, **kāka** Ma id., M id., step-father, Ko father's younger brother, **kākal**, *pl.* **-or** Ko mother's sister's husband [< IA.]

621. **kāko** S-R Y Ch Ph Mu Ma Ko maternal grandmother, **kākodai** Tr a daughter's mother's mother.

622. **kāc-** Ch to thread a needle, **kācānā** Tr W S-R id., **kāc-** Mu to string garland, Ma to string beads, **kās-** Ko id. [? cf. Ta. *kō*; etc., *DED* 1809]

623. **kāc-** (**kāst-**) A to dig, **kāc-** Y id.; *see* **kāt-** to dig

624. **kānjānā** S-R Tr Ph to carry on shoulder, **kānj-** G Mu Ma Ko id. [*DED* 1193]

625. **kāḍa** Ko shaft of plough [Te. *kāḍa* a shaft]

626. **kāḍe** S-R oil-seed

627. **kānḍul** Mu **kānḍuli** Ma hornet [cf. Kui *krāndi* id.; etc., *DED* 938]

628. **kānḍe** Ma short, **kanḍe** Hislop (Mar.) id.

629. **kātānā** Ch(D) W to dig, **kāt-** G Mu Ma id.

630. **kātī** Tr, **khāṭī** W cliff, bank

631. **kātur**, *pl.* **-k** Ph large sp. tortoise

632. **kātul māṛa** Ko soapnut tree (?)

633. **kānal**, *pl.* **-or** Ma, **kāṛal** M blind, **kāṛa** Ko blind, **kāṛal** Ko blind man, **kāṛo** Ko blind woman [cf. Pa. *kānal* blind; also Hi. *kānā*; etc.; and *DED* 1209]

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634. **kāndul ā-** Ma to become benumbed

635. **kānsanā** L to gather, collect

636. **kāpa**, *pl.* **-ŋ** G Mu piece

637. **kāpānā** M to heat or warm, **kāp-** Ko id. [cf. *DED* 1219]

638. **kābī-kāṭīāl** Tr the long-legged, brown and yellow centipede

639. **kāmuṛ** Ma(S) month of Caitra (March April)

640. **kāmē** Tr stalk of a spoon, **kāme**, *pl.* **-ŋ** Mu handle of ladle [*DED* 1216]

641. **kāya** Y Mu Ma M Ko unripe fruit, green fruit, **kaya** A G S id., **kaiā** Tr fruit, **kaiyā**, *pl.* **-ŋg** Ch(D) id. [*DED* 1220]

642. **kār** Mu straw for thatching, M grass, **kar** Hislop (Ma) id., L id., herbs

643. **kār-** Mu(W) Ma, **kāṛ** Mu(E), **kārānā** M to dig [cf. Kui *kārpa*, Kūvi Konḍa Pengo *kār-* to dig]

644. **kārial** A black, **kāryal** D G, **kāriyal** Ma M id., **karial** Ph, **kaṛial** W id., **kareyal** Y Mu(W), **kaṛeyal** Mu(E) id., blue, **karāyāl** L black, **kari** Ko, **karreġa** S id.; cf. also **karkāl** id. [*DED* 1073(c)]

645. **kārānā** S-R to hatch, of an egg, **kārāvallānā** Ph id., **kāṛā** W a hatching hen; cf. **kavaral-** id., also **kēr-** id.

646. **kārguḍi** Ko crow

647. **kārveli** seeds

648. **kāṛā**, *pl.* **-ŋg** Ph young buffalo

649. **kāṛi** A Mu(E) M arrow, **kāṛ**, *pl.* **-iŋ** Mu(W), **kāṛ** Ko id., **kān**, *pl.* **-iŋ** Ma id.

650. **kāṛe** Ph torn, **kāṛehak** W a tear (rent)

651. **kāṛē**, *pl.* **-hk** Tr Ph head louse

652. **kāl**, *pl.* **-k** A Y Tr W Ph G Mu Ma M leg [*DED* 1238]

653. **kālum** Tr sweat; cf. **kahle māyānā** [*DED* 1237]

654. **kālo** W G Ma leaf umbrella, **kālo**, *pl.* **-hk** Ph id., **kālo**, *pl.* **-ŋ** Mu id.

655. **kālkur** Tr thin as a stick, of men

656. **kālmoḍia** M *Gardenia latifolia* (kurlu)

657. **kālva** A irrigation channel [< Te.]

658. **kāwā** W pupil of the eye

659. **kāvāl** Ch(D), **kāwāl** W, **kāval** Mu crow; cf. also **kākaṛ** id. *DED* 1197]

660. **kāvṛi** Y, **kāviṛ(i)** G, **kāveṛi** Ma, **kāveṛ** Ko carrying yoke, **kāhaṛi** A shoulder yoke [cf. Te. *kāvaḍi*; etc., *DED* 1193]

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661. **kās-** A Y Mu Ma Ko to become hot, to be heated, **kāsānā** Tr W Ph id., **kāsta** M hot; *cs.* **kāsusānā** S-R, to heat, **kāsahtānā** W, **kāsuhtānā** Tr id., **kāsih-** Mu Ma id., boil, **kācah-** S id.; cf. also **kāpānā** to heat [*DED* 1219]

662. **kāsar** Tr the yellow water which comes out of strained rice or other grain, **kaisar** S-R boiled rice gruel, **kāsar** Ch, **kāser** Mu S water of boiled rice, **ka²eṛi** Ma id. [? cf. Ta. *kañci*; etc., *DED* 927]

663. **kāsu** Ko pice [< Te.]

664. **kāso** A Y tortoise, **kacval** D, **kēcval**, *pl.* **-ĩ** Mu(E) id. [< IA.]

665. **kāsra** A halter, Mu rope, string of sling, **kāsār** L rope [< IA.; cf. Mar. *kāsrā* rope, string]

666. **kāhcānā** Tr W Ph to cough [*DED* 1236]

667. **kikoṛ kokoṛ** Mu zig-zag [cf. *DED* 1689]

668. **kikri** F-H (p. 389) fiddle, **kikrī** S-R a musical instrument, **kīkrī** Ph, **kikiṛ** Ko id.

669. **kingeri** Elwin (p. 717), **kīngeri** M *Nyctanthes arbor-tristis* (harsīngār)

670. **kiccānā** W Ph to weave together (leaf-cups, etc.), **kicc-** Mu to sew, **kis-** Ko to sew (leaf-cup with pin)

671. **kiccānā** Tr to pick bhāji, i.e. green leaves for salads; to sift out bran from flour, **kiccānā** M to pluck [*DED* 1271]

672. **kicmānā** Ph to pinch, scratch, **kism-** Mu to pinch [cf. Kol. *kism-* to pinch; *DED* 1271]

673. **kiṭkur**, *pl.* **-k** Y, **kitkur** Hislop (Go.-S) worms

674. **kiḍḍi** Tr an axe-cut, Ph incision (in tree), **kiḍḍi**, *pl.* **-ŋ** Ma mark, scratch, wrinkle on forehead [? *DED* 1290]

675. **kiḍri** Mu tadpole

676. **kidītānā** Tr to shred chillies, etc.

677. **kidrī** Ph wood-pecker, **kiḍṛĭ-pittē** [*sic*] Tr, **kider** Mu, **kideṛi** Ma id.

678. **kinan** A cold, **kīnd** L id. [*DED* 1333]

679. **kindri** Mu a string instrument [cf. Pa. *kindri* id., Kuvi *kineri* (F) guitar, Malt. *kéndre* a musical instrument made of reeds, played with the fingers, Kur. *kendrā* an instrument with two strings; cf. Skt. *kiṁnarā* and Mayrhofer s.v.]

680. **kiṉrinjtānā** Tr to be nearly, but not quite cooked, of Jaorī

681. **kiriŋ-** Mu to be cold, **kirŋg-** Ko(B), **kiḍāng** M id., **karīng**, **koring** L cold

682. **kirgī-maṛā** Tr *Albizzia procera* (guṛāṛ tree), **kiriŋgi** M *Albizzia stipulata* (sirisha)

683. **kiriyaṛ** M, **keriyar piṭe** Ko parrot

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684. **kirūṭi** S-R nail

685. **kirkawānj** Tr a kingfisher

686. **kirke** Mu blunt

687. **kirknē (aiānā)** Tr to hurt suddenly, shoot, of a pain, **kiḍkne āyānā** S-R to ache

688. **kirc-** Ko to pinch

689. **kirr**, *pl.* **-k** G Mu, **kīr** L wound [*DED* 1352]

690. **kirwānj** Tr a scratch [cf. Ta. *kīṟu* to scratch, etc., *DED* 1352]

691. **kiṛinj māṭi** Mu kind of tuber [cf. Ta. *kiṟaṅku*, etc., *DED* 1314]

692. **kiṛkaṛ, ēṭe kiṛkaṛ**, *pl.* **-ī̃** Mu scorpion

693. **kiṛkwāl** Tr very thin (of a man) [*DED* 1326]

694. **kiṛta** Ma piece, fragment

695. **kiliyānā** S-R to shout, **kilītānā** Tr to weep loudly, Ph to cry out, scream, **killītānā** W to chirp, cry out, **kīlitānā** Ch(D) to roar (as a tiger), **kil-** G to cry, **kil-/kill-** Mu to weep, (owl) to hoot, (animals) to cry, *cs.* **kilh-/kilih-** Mu, **kil(i)-** Ma to scream, (child) to cry, **kilānā** M to weep [*DED* 1311]

696. **killi**, *pl.* **-ŋ** Ch tick on cows

697. **kille** Mu upper part of comb

698. **killē** Tr the wooden half-ball used in the game of skittles

699. **kis** A Y Tr W Ph G Mu Ma M S Ko fire [*DED* 1272]

700. **kiskānā** Tr to pinch, **kisk-** A Mu Ma S [*DED* 1271]

701. **kih-** G to collect at one place

702. **kihkari** Ma sp. bird

703. **kīānā** Tr, **kīyānā** W, **kiyānā** Ph S-R M to do, **kī-** D Mu S Ma id., *cs.* **kīsahtānā** Ph, **kīh-** Mu ; **kīmuṛ** S doing [*DED* 1628]

704. **kīū** W Ph compassion, **kīval** L mercy [cf. Mar. *kīv* compassion]

705. **kīkāṭi** S-R wild grass

706. **kīke** Mu Ma a small fish, M Ko a fish, **kīl** Ko(C) id. [cf. *DED* 1050]

707. **kīpād** S-R cowherd

708. **kīrī** W derision (Hi *ṭhaṭṭā*)

709. **kīrī** W fence (Hi. *ṭaṭṭī*)

710. **kīrkand**, *pl.* **-k** Tr a whirligig, water-beetle

711. **kukal**, *pl.* **-ī̃** Mu male pig

712. **kukur(i)** Ma, **kukuṛ** Ko cock's comb

713. **kukkānā** Tr to go rotten, useless, as san fibre after heavy rain, Ph to rot, *cs.* **kuksahtānā** Ph, **kukkānā** S-R to rot, of hemp

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714. **kukṛā**, *pl.* **-ŋg** Ph heap

715. **kukṛā** Tr the wheel on which rope or twine is twisted

716. **kuge** Hislop(Ma) L butterfly, **guge** L id., **guge**, *pl.* **-ŋ** Mu moth, **gūge** Ma M Ko butterfly [*DED* 1556]

717. **kuŋg-** Ko to be wrinkled or contracted (skin)

718. **kucca, kuccya** S-R bunch

719. **kucca** Ko large basket, **kūca** M basket (big)

720. **kujji** Ph noose, snare, **khujji** Tr noose for snaring quails

721. **kuncam** Ko hub of wheel

722. **kuncam** L a large measure [< Te. *kuncamu*]

723. **kunjar** Ch hair-knot, **kuṇjā**, *pl.* **-ŋg** Tr the knob in the bun of hair tied on the top of the head, **kunjaṛ** Mu coiffure, topknot, **k° kuṭiŋ** Mu hairpins, **kunjāṛi** Ma hump of bullock, **kunja kelk** Ko plaited hair [cf. Ta. *kuñci* tuft of hair; etc., *DED* 1368]

724. **kunji** Ma Ko (large) owl [cf. Kui *gunji*; etc., *DED* 1372]

725. **kunje** Mu kind of tree (Ha. bōti)

726. **kunjō-pitte** Tr the Indian tree-pie, magpie

727. **kuṭ-** S to stitch, sew [< Te.]

728. **kuṭa** Ko (large) field for cultivation

729. **kuṭār** Ph chaff

730. **kuṭka** Ph a piece, **kuṭkā (sārī)** Tr a half of a loaf of bread, **kuṭki, kuṭke** Mu a piece, lump

731. **kuṭṭa, guṭṭa** stump of tree, **kuṭṭa** S id., stubble, **kuta** [*sic*] F-H (p. 312) jowari stubble, **guṭṭa** G Ma, **guṭa** Ko stump of tree [cf. Kuvi *guṭṭu* id., Kui *gūṭa* id., *DED* 1390]

732. **kuṭṭa** Mu post in a house for tying buffaloes, **guṭṭa** Mu id., spoke, of wheel, **gutta** Elwin (p. 713) stake to support flag-poles, **kuṭṭa** *pl.* **kuṭṭā** S pillar, post

733. **kuṭṭēkē** Tr unclad, but not naked, **kuṭeke āyanā** S-R to be naked, **kuṭṭāke** Ph bare, **kuṛāke** Ch(D) naked, **kurāke** W Ph id.

734. **kuḍum** S-R flour ball, **kuddum**, *pl.* **kudduhk** Tr the ball of mahua and flour which Gonds take on journeys as provisions [? cf. *DED* 1400 and 1414]

735. **kuḍḍu** Mu kind of outdoor game called in Hi. kabaḍḍī

736. **kunṭi** S lame (m.f.) [< Te.]

737. **kunṭa** A pool [*DED* 1389]

738. **kunṭa** S paddy-field; cf. also **kuṭa**

739. **kunḍa** M Ko earthen pot [< Te.]

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740. **kuṇḍalī** Tr stomach of ruminants [*DED* 1377]

741. **kunḍiṛ, *pl.* -iŋ** Mu kind of small drum, **kunḍuṛ** Ma id.

742. **kunḍum, kunḍuk** A spring (of water)

743. **kutukal** Elwin (p. 705) memorial menhir, **kotokal** Grigson (p. 334) id.

744. **kutul** L hatred, suspicion, **kotul** L enmity, hatred

745. **kuttul** S-R wooden plank, stool, Tr a stool to sit on, **kuttul** Ch W stool, **kuttul**, *pl.* **-k** Ph wooden seat, **kuttul, *pl.* kuttuhk** (*obl. st.* **kuttud-**) Mu id., **kuttul** M stool; cf. **kud** to sit [cf. *DED* 1438]

746. **kutyār** Ph honey of small bee

747. **kutli** A armpit, **kutle riyānā** S-R to tickle, **kutke kīānā** Tr to tickle, **kutlī** Tr armpit, **kutlī kiyānā** Ph to tickle

748. **kud-** Ko to sit; cf. **kuttul** [cf. *DED* 1438]

749. **kudaṛ** G spade, **kudaṛ, *pl.* kudahk** Mu id., axe, **guddaṛ(i)** Ma spade, hoe, **guddaṛ** M Ko id. [*DED* 1432]

750. **kudal** Mu name of a tree the bark of which is used for making rope

751. **kudī** L calumny

752. **kudur** Mu sand (also said to be Ha.) [cf. Tu *kuduru* sandbank, *DED* 1545]

753. **kudur ḍokke** A sp. lizard, **kidri ḍokke** Ch house lizard, **kudur ḍekke** Mu(N) garden lizard, **kudur ḍokke** Ko sp. lizard [*DED* 1424]

754. **kudka** Ma gizzard

755. **kunam-kay** G elbow, **kunaŋ-kay** Ma, **kunaġay** Ko id. (cf. Pa. *kũḍaŋgey* id.]

756. **kunītānā** Tr to cut off jowar heads with sickle

757. **kunori** M *Careya arborea*

758. **kund ġohnī, kundāgoh** W Ph elbow

759. **kupar** S-R Ch G Ko hair tied in knot, coiffure, chignon, **kupaṛ**, *pl.* **kupaʾk** Ma chignon, **kūpaṛ** Tr topknot of hair [*DED* 1755]

760. **kuppa** A heap, stack, **kupa** Mu, **ġuppa** Ma, **kuppa** S Ko id., **kupā kiyānā** L to gather together, **kupāhanā** L to gather, collect [*DED* 1440]

761. **kuppi** Ph Hi. bujnā

762. **kuppe** S-R ornament in coiffure

763. **kum** Hislop (Rutluk) smoke

764. **kumuṛ** Ma(S) first Gondi month (May-June)

765. **kumoḍ, ġumoḍ**, *pl.* **-iŋ** Mu pumpkin, **kumuṛ(i)** Ma, **kommaṛ** S, **ġumoṛ** Ko id. [*DED* 1455]

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766. **kum**²- Ma to pluck (fruit)

767. **kumkum āyānā** Ph to be covered with dust, **khum-khum aiānā** Tr to be sprinkled with flour or dust; **khummal, kummal** Tr dust

768. **kumbam** S-R rice-ball [cf. Te. *kumbhamu* a heap of boiled rice]

769. **kummal**, *pl.* **-ir** Y potter, **kummal, kummak**, *pl.* **kummalor** Mu, **kumme** (fem.), *pl.* **-hk** Mu, **kuma(l)**, *pl.* **kumaku** Ma id., **kummal** S, **kumal** Ko id. [cf. Pa. *kummal*; < IA.]

770. **kummi**, *pl.* **-ŋ** Ma stomach

771. **kural** Hislop (Go.-S) king

772. **kurumne āyānā** S-R to wither, Ph to dry up, perish, **kurrumne (aiānā)** Tr., **kurrumē aiānā** L-H to dry up completely, of crops

773. **kurumānā** Tr to grind or pound grain in a mortar [*DED* 1536(c)]

774. **kurul** (*obl. st.* **kurud-**), *pl.* **kurusku** Ma armpit

775. **kure** M *Alangium lamarckii*

776. **kurelī** W hayfork

776*a*. **kurēhkal** Tr a tall jungle grass, **kurehkāl jāḍi** S-R grass

777. **kuro** Hislop (Go., Gayeti, Maria), L silver [cf. Naik. *khura*, Nk., Kol. (Hislop) *kuro* id.]

778. **kuṛkal** Ma stone pestle

779. **kurki** S-R Ch Mu S thigh, **kurkī** Tr Ph, **kaṛkī** W id., **koḫki**, *pl.* **-ŋ** Ma, **kurk, kurki** M, **kurku** G Ko id. [*DED* 1527]

780. **kurpāṛā** Tr a maggot which comes in stale cakes and loaves

781. **kurpum** Ko boil [cf. Te. *kuṛupu*, *DED* 1482]

782. **kurma** Ma menstruation, **kurma lon** Grigson (p. 334) menstruation hut; cf. **kuṛma**

783. **kurmal** Pat. shepherd [< Te. *kuruma* a caste of shepherds]

784. **kurmī** Tr the harder part of rice, kodon, etc., which remains after grinding, **kurmī** W Ph LSI (Betul, p. 499) chaff

785. **kurra** A Ch G Mu Ma Ko, **kurrā** Tr W Ph, **kura** Y M male calf, bull-calf [*DED* 1497]

786. **kurrā** Ph whip

787. **kurrā** Ph short, of stature [cf. Ta. *kuṛu*; etc., *DED* 1537]

788. **kurrī** Ph riot, tumult

789. **kurlū, gurlū** Ph sp. tree (Hi. *gullū*)

790. **kurval**, *pl.* **-ĩ** Mu owl, **kurval(i)** Ma sp. small owl

791. **kurvi** A Y Ma earthen cooking pot, **kurvī** W earthen jar, **kuṛve** W pitcher (black) for cooking [cf. Kui (K) *kuṛi* pot, Kuvi *kurri* (gramophone record, Vizag district) id.]

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792. **kurs**, *pl.* **-k** A Tr antelope, deer, **kurs** Y Ch Ma S id. [*DED* 1485]

793. **kursi** F-H (p. 391) *Gmelina arborea*, S-R hardu tree, white tree, **kuṛsī-maṛa** Tr the hardu tree (*Grewia rothii*), also the siwan, **khursī** W Ph khamer tree (*Gmelina arborea*), **kurs** Mu siwna tree, **kurus** M *Gmelina arborea* (siwna)

794. **kuṛal** Ma spider, **k° bāki** Ma spider's web

795. **kuṛu** W hill, **kuṛo** Ph mountain, forest [*DED* 1548]

796. **kuṛer**, *pl.* **kuṛehku** S rivulet, **kūḍer** S-R river, stream, **kuyaṛ(i)** Ma stream, small river, **kuer** M river, **kuyer** Ko id., **kūral** LSI (Patna, p. 526) rivulet, **kuvaṛai** Ma(S) id.

797. **kuṛo, kuro** Ph a measure of five seers, **kuṛo**, *pl.* **-ŋ** Mu a measuring basket, a measure = 1 paeli [cf. *DED* 1517, also Gad. (Oll.) *kuṛve* a measure]

798. **kuṛka** A ear-ring

799. **kuṛdum-maṛā** Tr the tree called in Hi. kar, or a tree very like it

800. **kuṛma** Ko hut, outhouse

801. **kuṛmuṭ-** Mu to bow down head as a mark of respect

802. **kuṛhuttāna** Tr to take off skirt, to shake roasted mahua in a basket to get rid of the fibrous part, **kurahtānā** Ph to take off (clothes, ornaments), **kuḍūsānā** S-R to undress, **kuṛ?-** Ma to take off (clothes), **kuṛh-/kuṛah-** S id. [cf. Kui *kṛuhpa* to undo, take off, etc.]

803. **kul-** Mu (cheeks) to sink in (as in **bukaŋ kultuŋ**), **kul-** Ma id.

804. **kulum** A Y Ch G Mu Ko pus, **kullum** Tr the matter, or pus, in a boil [*DED* 1508]

805. **kulsā** Ph stool

806. **kusa** A ploughshare, **kuśe** Y id. [< IA., cf. Skt. *kuśa-*]

807. **kusai** S-R silently, noiselessly

808. **kusattī** W Ph fox

809. **kuskusa vaṛk-** Mu to whisper [cf. *DED* 1365]

810. **kusta** Mu handle of spade

811. **kustarī** Ph mongoose, **kustiṛ**, *pl.* **-i** Ko kind of rat (ghūs musa)

812. **kusri** Y cooked pulses, **kusṛi** Ch dal, **kusrī** Tr cooked pulse, W vegetables, **kusir, kusri** Mu cooked vegetable, **kuse, kusiri** S, **kusiṛ** Ko id., **kusir(i)** Ma cooked vegetable, dal, **kusir** Pat. vegetables, **kusor** L herbs, vegetables [*DED* 1467]

813. **kussānā** S-R to drop, Tr to drop off, or out (of leaves), to fall, Ph to drop off, *cs.* **kussahtānā** Ph to remove skin, **kus-** G to fall off, **kus-, ġus-** Mu to fall off (hair, feathers, etc.), **kus-** Ma S to fall off, or out, **kusam** S slough of snake, **kusp-** Ko to take off (shirt) [*DED* 1353]

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814. **kusso** W web

815. **kuhascānā** Tr to bark, of a dog, or to growl

816. **kuhi** A Y well [< IA.]

817. **kuhkār** Tr fog, mist

818. **kūey** M *Flacourtia ramontchi*, **kūē-maṛā** Tr the Mēnhar tree, used to poison fish

819. **kūcānā** Tr to clean or empty thoroughly, of a grain bin, etc., Ph to wipe, cleanse, *cs.* **kūcahtānā** Ph, **kūc-** Mu to cleanse, scrape (tongue)

820. **kūcīnā** W to scratch violently

821. **kūcō** Tr, **kuco** Ch mother's younger sister, **kuci** Mu id., Ma M father's younger brother's wife, **kusi** Ko id., mother's sister

822. **kūnj**, *pl.* **kūsk** Mu hoe, Elwin (p. 703) shouldered digging stick, **kūnj** Ko crow-bar

823. **kūṭa**, *pl.* **-ŋ** A Ch Mu forearm, cubit, **kūṭā** W Ph id.

824. **kūṭānā** Tr to go lame (usually of animals), **kuṭānā** S-R id., **kuṭal** S-R lame, **kūṭal** Ma id., **kūṭa** M id., **kuṭahānā** M to limp, **kūṭa** Ko lame, **kūṭal** Ko a lame man, **kūṭ-** Mu to hop on one leg, to limp [*DED* 1408]

825. **kūṭinj** Tr the wild Bhindi (*Hibiscus esculentus*)

826. **kūṭinj** Tr a stone-fall trap for birds [*DED* 1563]

827. **kūt-** Mu pus to be formed in wound

828. **kūna** Ma uncastrated pig, **kūṛa** Ko male pig

829. **kūnī** Tr large leaf platter, W Ph plate of leaves, **kuḍi** S-R leaf-plate, **kūṛi** G S id., **kuṛ ḍapa** Ma, **kuṛi** M id.

830. **kūmul** Ph fart

831. **kūrkāna** S-R Tr Ph to doze, to nod in sleepiness, **kurkīnā** W, **kūrk-** Ch Mu Ma Ko id., **kūrka** Y S sleep, **kūrkī** Ph sleepiness, drowsiness, **kurkī** W sleep, **kūrmuṛ** S sleep [*DED* 1582]

832. **kūrgāṭā** Tr a curse

833. **kūṛ-** S to join, associate with, **gūḍ-** Mu to assemble [< Te. *kūḍu*, *DED* 1562]

834. **kūṛānā** Tr to topple over of a vessel, or a boulder on the hill-side, to founder of a bullock, **kūḍānā** S-R to topple down, **kurānā** S-R to roll over, **gūṛ-** Mu to roll over, spill (*intr.*), **gūṛ-** Ma to lie down to sleep, **kūṛ-** Ko tree to fall, **kūṛh-** Ko to fell

835. **kūla**, *pl.* **-ŋ** A Mu buttock, **kulla** Ma id., **kula** G Hislop (Go.-S) id. [*DED* 1585]

836. **kūli** Ko wages [< Te. **kūli**, *DED* 1586]

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837. **kūsānā** Ph to crow, **khūsānā** W id., **kur-kūse** W dawn, **korr-kussānā** Tr cock to crow, **kor kusek** A at cock-crow, **kūs-** Y Ch Mu Ma Ko to crow [*DED* 1551]

838. **kūsk-** Ko to shave (beard)

839. **kūhk** G Mu Ko (*sing.*, *pl.*) mushroom(s), **kūnji**, *pl.* **kūhku** Ma mushroom [cf. Kui *kūnd.*, etc., *DED* 1573]

840. **kekreṅg** Elwin (p. 527) a musical rasp

841. **keja** Mu paddy [cf. Kur. *khes*, Malt. *qeso* id., *DED* 1609]

842. **kene kene** Ko gently, **kenek** L silent [cf. Kui *kin* silence, *kin inba* to be silent]

843. **ker-** A Y to put on, wear, *cs.* **kerus-** Y, **karrānā** Tr W Ph to put on (waist-coat, shoe, ornament, etc.), **karr-** Ch id., **karstānā** Tr to put clothes on another, **ker-**, **kar-** G to put on, wear shoes, **karr-** Mu to put on (shirt, bangles, etc.), **kaṛ-** Ma, **keṛ-** Ma(Dh) to put on, wear (shoes, etc.), **kerdānā** M to put on, wear, **ker-** Ko S to put on (shirt, ornaments, etc.)

844. **keral(i)** Ma hump of bullock

845. **kerān** M *Schrebera swietenioides*

846. **kerõḍa** Ma bow-string

847. **kel**, *pl.* **-k** A Y G Ko hair, Mu id., feather, **kel**, *pl.* **-ku** Ma S hair, **kelk** M id., **kelku** Pat. L id. [*DED* 1642]

848. **kevi**, *pl.* **kevk** A ear, **kevi**, *pl.* **-ŋ** Y id., **kavvi** Ch, **kawī**, *pl.* **kauk** Tr, **kawī** W, **kavvī**, *pl.* **kavk/kauk** Ph id., **kevi** G, **kavi**, *pl.* **-ŋ** Mu, **kevi**, *pl.* **kevk** Ma, **kev** M, **kevvu**, *pl.* **kevku** S id., **kev**, *pl.* **-k** Ko id. [*DED* 1645]

849. **kesuṛ-** Ko to ask, request [cf. *DED* 1612]

850. **keser** G Ko knife, **keseṛ** Ma id., **kaser** Mu big knife, S knife, M dagger, knife

851. **keskuḍ (kaskuḍ)** S-R steps

852. **keh-** A Y to shut, **kehtānā** Tr, **kahtānā** Ph id., *cs.* **kahcahtānā** Ph, **kah-** Ch to shut, **kehci sīyānā** Ch(D) to close, **keh-** G id., **kah-**, **keh-** Mu to shut, to fasten up, secure (a bund), **ke²maṛ** Ma mat-door (cf. **maṛ** Ma mat), **keh-** Ma(S) to shut door, **keh-** Ko to shut, to dam (stream) [*DED* 1648]

853. **kēkre-maṛā** Tr the Tūn tree

854. **kēnj-** A Y Ch to hear, **kēnjānā** Tr W Ph id., *cs.* **kencahtānā** W Ph to make hear, preach, teach, **kēncutānā** Ch(D) to inform, **kēnj-** Mu Ma Ko to hear, **kēnjānā** M id. [*DED* 1677]

855. **kēp-** A Y to guard, watch a field, **kēpānā** Tr W Ph to watch, guard, take care of, **kētul** (*obl. st.* **kētud-**) Mu hut in field (for watching), **kētul(i)** Ma temporary shed in field, **kēpānā** M to lurk, **kēp-** Ko to keep watch, **kētul** Ko machan [*DED* 1192; cf. also Ta. *cēval* watching, *cēval-āḷ* watchman in corn-field]

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856. **kēy-** A Y Ch D Mu to call, **kēīānā** Tr to summon, **kēānā** W to call, **kēitānā, kēyānā** Ph id., **kēy-** Ma id., (peacock) to cry, **kēyānā** M to call, **kēy-** S id., (owl) to hoot, **kēy-** Ko (animal) to call [*DED* 1658]

857. **kēr-** S to hatch eggs; cf. **kārānā** id.

858. **kēri** S-R spine, **khēri** Tr the ridge on each side of the spine

859. **kēre** A Y plantain, banana, **kērā** Ph id., **kēra** Mu(W), **kēṛi**, *pl.* **-ŋ** Mu(E) id., **kēṛi** Ma M, **kēra** Ko id. [< IA.]

860. **kēṛa** A Y forest, jungle, **kenna** S-R id., **kērā** Ph forest, wild, e.g. **k° paddi** wild pig, **kherā** W wild, **kaira** Hislop (Go.-S) forest, **gēṛa** G Ma M jungle, forest, **kēṛa** S forest

861. **kēsar** Ch comb of cock

862. **kēsar māṭi** Mu kind of tuber

863. **kēslā maṛā** Tr *Grewia tiliaefolia* (dhāman), **kēsla** Ch, **kesla marā** S-R, **kehla** Mu, **kē'la** Ma, **kehela** M id. [cf. Kui(K) *kehel ḍeḍḍi* dhāman tree, (W) *kehelị* sp. tree, the wood of which is used for handles of weapons and tools, Konḍa *kējṛa, kējla* dhāman tree]

864. **kaimā** W mundi grain, *Sphaeranthus indicus*

865. **kaimā** Ph hardu tree

866. **kaisar** Ch broom, **kaisār** W Ph, *pl.* **-k** Ph, **keysar** A, **kaiśer** S-R, **kaser** Y, **kasuri** G, **kasur**, *pl.* **kasuhk** Mu, **kaisur**, *pl.* **kaisuhku** S, **kacur** Ko id.

867. **koi** Tr Adam's apple; breast bone

868. **koiā** Tr roasted mahuā

869. **koko** S-R child, F-H (p. 368) brother-in-law (husband's younger brother)

870. **kokoḍal** Mu heron, duck [cf. *DED* 1767]

871. **kokki** A hoe

872. **kokko** Mu kind of outdoor game

873. **kokkōḍēr, kokkōdiāl** Tr the pārī or tribal division which reveres scorpions, and smiles when stung by them

874. **koŋga** Ma Ko crane [cf. Te. *koṅga*, *DED* 1767]

875. **kocihtānā** W to dig

876. **kocī** Grigson (p. 333) a man's dancing skirt

877. **koccānā** S-R to strain; cf. **korusānā**

878. **koji** F-H (p. 431) footprint, **kojji** S-R leg [*sic*], Ph sign, Mu Ma footprint, *pl.* **-ŋ** Mu Ma, **koj**, *pl.* **-iŋ** Ch id., **koji**, *pl.* **-ŋ** G id., **gonju** Ko id. [cf. Kui *koja*, Kuvi(Su) *kojja* id.; cf. also Hi. *khōj-*, etc.]

879. **konjih-/konjh-** Mu to remove

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880. **koṭa** Y cowshed, **koṭam**, *pl.* **koṭak** Ko id. [cf. *DED* 1713]

881. **koṭum** Mu forest

882. **koṭela** A mallet, **koṭela**, *pl.* **-ŋ** Mu drum-stick, **koṭela** Ma id.

883. **koṭēl** Mu, **koṭṭeli** Ma, **koṭel uppe** Ko sp. rat

884. **koṭorla, koṭorli** Mu shed for goats

885. **koṭorli**, *pl.* **koṭorlī** Mu antelope; cf. **koḍral**

886. **koṭka** S-R shed, **koṛka** W G Mu Ma cowshed, **korka, kurka** Ph id. [cf. Ta. *koṭṭakai*; etc., *DED* 1713]

887. **koṭka piṭṭe** S-R Ch sparrow, **koṛka piṭṭe** Ma id.

888. **koṭṭ-** A to hoe, **koṭṭānā** S-R to peck, to pierce leaves for platters, **koṭustānā** S-R to prick, **koṭ-** Y to pierce, **koṭṭānā** Tr to peck at, as birds in the hand, to sew leaves together, **goṭṭānā** Tr to poke or thrust at, with stick or fingers, **koṭṭānā** Ph to pierce, thrust, *cs.* **koṭsahtānā** Ph, **koṭ-** Mu to cut with axe, **koṭānā** M to sew, **koṭ-** S id., Ko to strike with horn [cf. *DED* 1717, 1718]

889. **koṭṭo man-** Ko to be silent

890. **koḍal**, *pl.* **koḍahk** Mu kind of deer (often **koḍal māv**), **koḍā māv** L blue bull, **khoḍḍa māv** S-R id. [cf. Pa. *guḍva* nilgai]

891. **koḍi** A point, **koḍḍi** Mu tip of bow (in **vil koḍḍiŋ**), **koḍḍi** S end, tip, **koḍḍī** Tr tender tip or shoot of a plant or tree [*DED* 1704]

892. **koḍo māṭi** Mu kind of tuber

893. **koḍral**, *pl.* **koḍrahk** D Mu antelope, **koḍral** Ma id.; cf. **koṭorli**

894. **konḍa** S-R brow, **kunḍa** A id., **kōnḍā** Tr eye-brow, **kunkunda** W id., **konḍa** G Mu Ma M Ko eye, **konḍā** L id.

895. **konḍa buṛkum** A sp. mushroom

896. **konḍi kiyānā** S-R to block

897. **konḍebuk** Mu kind of snail, **kōnḍā-bukkī** Tr a snail, **konḍe** Ma id.

898. **konḍra** Ma a small basket

899. **kotol(i)** M *Randia uliginosa*

900. **kotta** S coin, pice

901. **kodāl** L blind person

902. **kodeli** M *Bauhinia purpurea* (kanchan)

903. **koddāng** Tr kodon (*Paspalum scrobiculatum*), **kuddā** Ph, **kodda** Ma id.

904. **kodda pāyānā** S-R to stumble, **koddo jiānā** Tr, **khodor peh-** Mu, **koddor pe²-** Ma id.

905. **kondal** M dumb, **kāndāl** L id. [cf. Pa. *kondal* id.]

906. **kopa** S-R small earthen vessel, **kōpa** Tr small earthen pot

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907. **kopa** Mu post

908. **kopar**, *pl.* **-k** Y elbow

909. **kope** W soft

910. **kopẽ** Ph leaf-shoot

911. **koppir**, *pl.* **koppihk** Mu leveller (for breaking sods)

912. **koma** Ko branch of tree (small) [< Te.]

913. **koya** S-R Gond, **koitāḍ** S-R Gond woman, **koitur**, *pl.* **kōītōṛk**, **koitōṛ** Tr a Gond male; *fem.* **kōītāṛ**, *pl.* **kōītahk** Tr, **koitor** W Ph a Gond, **koitār** W Ph a Gondin, **koy** Y G, **koya** Ch a Gond male, **koytaṛ**, *pl.* **koytahk** Y Ch Gond woman, **koytor** Mu a Gond man, **koytaṛ**, *pl.* **koytahk** Mu a Gond woman, **koytor** M husband, **koytanḍ**, *pl.* **koytaṛ** Ko Koya man [*DED* 1811]

914. **koy-** A to reap, **koiyāṇā** S-R to gather fruit, **koyānā** S-R to cut, **koy-** Y to reap, cut, pluck (fruit), **kōīyānā** Tr to gather berries, mangoes, etc., especially to harvest wheat or crops (it does not mean to cut), **koiānā** W to cut, harvest, **kuyyānā** W to reap, **koiyānā, kuiyānā** Ph to reap, cut, **koyānā** Ch(D) to cut (grass, etc.), **koy-** D to cut (with sickle), **koy-** G Mu S to pluck, cut with sickle, harvest, **koy-** Ma to cut, **koyānā** M to harvest, **koy-** Ko to cut (tree, corn, etc.), pluck (fruit), **koyal** Ko stubble [*DED* 1763]

915. **koyāl** L deaf

916. **koyye** Ko thorn, quill of porcupine [< Te. *koyya*]

917. **kor** A Y G fowl, hen, **korr** Tr, **khurr** W, **kurr** Ph, **korh** Driberg, **korr** Mu Ko, **koṛ**, *pl.* **koṉku** Ma id. [*DED* 1768]

918. **kori-** A Ch to shave, **kōrītānā** Tr to cut the hair, shave, **koritānā, korritānā, koṛitānā** Ph to shave, **kori-** G S Ko id., **korrī-, korī-** Mu, **koṛi** Ma, **korānā** M id. [*DED* 1870]

919. **kor(i)-** Ma to crawl, creep, **koritānā, koṛitānā** Ph id., **koṛitānā** W **koḍitānā** Ch(D) id., **koṛītānā** Tr to crawl, of a child

920. **kori** F-H (p. 362) climbing beans, **korī shengā** S-R beans; cf. **sengā**

921. **koruku** L crane [*DED* 1767]

922. **kor-ulli** Ko garlic

923. **korusānā** S-R to strain; cf. **koccānā**

924. **korekal** A earwax, **koranged** W Ph, **koṛŋgel** Ch, **koṛŋguli** Ma, **korveli** Mand. id.

925. **koroḍa** S-R delicacy

926. **korop** A Y Mu buttermilk, **korrop** Ch Tr, **kurrop** W Ph, **korrup** S id.

927. **korkānā** S-R Ph to gnaw, **kōrkānā** Tr id., **palku kork-** Mu to gnash teeth, **koṉk** Ma to bite, nibble, gnaw, **kork-** S to gnaw, **palku kork-** S to gnash teeth [*DED* 1798]

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928. **kor-būla** Ko collar-bone

929. **korvi** A Y Ch D Mu, *pl.* **-ŋ** Y D Mu cheek, **korvī** Ph, **koṛwi** W, **kōrwī** Tr, **kārvi** Haig id. [*DED* 1655]

930. **koṛmi** Ma kind of cake

931. **koṛal** D G mongoose, **koṛal**, *pl.* **-ī̃** Mu(E), **koṛal**, *pl.* **koṛasku** Ma id.

932. **koṛi** Mu courtyard

933. **koṛi** G ditch, hole, Ma grave [cf. *DED* 1511]

934. **koṛi** Ko leaf-shoot, **koṛkila** Mu new leaf [cf. *DED* 1787]

935. **koṛi-** Ko to row, **koṛī-** Mu to stir with ladle

936. **koṛiyaṛ** Ch son's wife, **koṛiāṛ**, **koriyār** W id., **koryār**, *pl.* **koryāhk**, **koryāsk** Ph id., **koriāṛ**, *pl.* **koriāhk** Tr daughter-in-law, **koṛiyar**, *pl.* **koṛiyahk** D id., **koṛiyaṛ**, *pl.* **koriyaṛ** Mu id., sister's daughter, younger brother's wife, **koṛiyaṛ** G younger brother's wife, **koṛiaṛ**, *pl.* **koṛiasku** Ma daughter-in-law, **koyaṛ** Ma(Dh) id., **koṛiyaḍ**, **koṛiyar** S son's wife, sister's daughter [*DED* 1787]

937. **koṛē̃** Mu hirua pulse, **koṛi**, *pl.* **-ŋ** Ma kulthī, **koṛe** Ko horse gram [cf. *DED* 1790]

938. **koṛop** Tr a double handful, **kaṛwē kiānā** Tr (Vol. I, p. 65) to beseech, **karwe kiānā** Tr to pray to a god, **karve kiyānā** S-R to worship, **koṛv ar-** Mu to worship with folded hands, **koṛov** Ma folded hands, double handful, **koṛk menḍu** Ma a full double handful, **koroṿ kiyānā** L to worship

939. **koṛk(u)** Mu log of wood

940. **koṛta** Ma(S) month of Bhādra (Aug.-Sept.); new paddy is worshipped in this month, **koṛta lenj** M October month [cf. *DED* 1787]

941. **koṛpanj**, *pl.* **koṛpahk** Mu pit, pit to trap animals [cf. *DED* 1511]

942. **koṛ māv** M sambar, **koṛmam** Ko id.

943. **koṛmul māṭ** Ko kind of tuber

944. **koṛvinj** A fat, **kurwīnj** W, **koṛvenj** Mu, **koṛvonj** Ma, **koṛvunji** Ma(S), **koṛvos** Ko id., **korū-** Mand. to become fat [*DED* 1784]

945. **koṛs-** A to sprout, **kors-** Ch id., **kōṛsānā** Tr id., to grow (trees, plants, etc.), **koṛs-** Mu Ma S (new leaf) to sprout [*DED* 1787]

946. **kol** Mu tank [cf. Te. *kolanu*, *DED* 1580]

947. **kola** Ko kind of sickle

948. **kollusānā** S-R to mend implements, **kolmi** S-R a smithy, **kolstānā**, **kulsānā** Ph to forge, **kōlstānā** Tr to repair, of ploughshares [cf. *DED* 1773, and for **kolmi**, cf. *DED* 1774]

949. **kolsānā** M to measure, **kols-** Ko id. [< Te. *kolucu*, *DED* 1517]

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950. **kove** A Ko, **kovve** Y Ph D Mu S, **kowwē** Tr, **kōve** Ch Ma, **koye** M red-faced monkey [*DED* 1781]

951. **koselā** L fat (*adj.*) [*DED* 1784]

952. **koskā** L box

953. **koss-** Ch Mu Ma to winnow (with side-way motion), **kŏssānā** Tr to sift in a supa, with a side-long swing, **kussitānā, kossānā** Ph to winnow [*DED* 1782]

954. **kosso** S-R Ch soot, **kossō** Tr soot at bottom of cooking pot, **kosso, kosoy** Mu, **kosoyi** G, **kosoy** Ma soot, **kusso** W Ph smoke

955. **koh-** Mu to tend cattle, **kohval** Mu cowherd, **kohāna** Pat. to graze (*tr.*)

956. **kohare kīānā** W to pour

957. **kohalā** W Ph *Panicum miliare*, kuṭki grain, **kōhlā** Tr, **ko²la** Ma, **kohala** S id. [*DED* 1797]

958. **kohoṛa** D rivulet, **kohṛa** G stream, **ko²ṛa** Ma pit

959. **kohkānā** S-R Tr W Ph to crush, pound, to butt, gore, to prick, puncture, tattoo, **kohk-** Mu (fowl) to peck, to gore, **kohk-** G to thresh (with flail), **ko²k-** Ma to peck, to butt, **kohk-** Ko (hen) to peck [*DED* 1717]

960. **kohkā marā** S-R bhilwa tree, **kōhkā maṛā** Tr. *Semecarpus anacardium*, bhilwa, **kohkā** W Ph id., **kohka** Y Ch Mu, **ko²ka** Ma, **kohoka** M id.

961. **kohmēlī, koemelī** Tr the Amtia tree (*Bauhinia malabarica*)

962. **kōkaṛ** Ma wife's younger sister

963. **kōkōcī** Tr a large wooden fork or hook, used for hanging ploughs on [cf. *DED* 1689]

964. **kōṭānā** Tr to apply milk or milky sap to a sore place

965. **kōṭi** L male, **k° padi** boar

966. **kōḍwāṛī** Tr the Kachnar tree (*Bauhinia purpurea*), **koḍwārī** Tr (Vol. I, p. 62) id.

967. **kōḍa** Tr horse, **koṛā** W Ph, **khoḍḍa** S-R id., **khoḍa** Y, **koḍa** Ch(D) id., **kōḍa** D Mu Ma, **koḍa** M id.

968. **kōḍā- kuṛī** Tr a thorny plant, **khoḍḍa khori** S-R a tree

969. **kōnṭa** G corner [*DED* 1709(*b*)]

970. **kōtnī** Tr a purse or bag, such as Gond girls carry

971. **kōnaṛ**, *pl.* **kōnahk** Mu shed for hens

972. **kōnda** A Y Ch D G Mu Ma M Ko bullock, ox, **kōnḍā** Tr [*sic*], **koṇḍā** W [*sic*], **kondā** Ph id. [*DED* 1837]

973. **kōnmana** Tr handsome, of girls

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974. **kōpadullī** Tr the vegetable medicine called in Hi. baibirang, **kōpaduldul** Ph id.

975. **kōpal**, *pl.* **-or** Ch D Mu Ma cowherd, **kōpāl**, *pl.* **-ōṛ** Tr a contemptuous term of abuse, applied to Gaiki graziers, **kopāl** W, **kopā, kopāl** Ph herdsman, **kōpa ǵolal** S id.; *fem.* **kōpe**, *pl.* **-hk** Mu, **kope**, *pl.* **-hk** Ph [cf. Pa. *kōp-* to tend cattle; etc., *DED* 1838]

976. **kōpā-sāṛī** Tr wheat cakes cooked in ghee or oil

977. **kōpe, marka kōpe** Mu kind of insect

978. **kōbena rōnḍā** Tr a small tree, species unknown

979. **kōr** Mu hamlet (usually in the combination **nār-kōr**)

980. **kōr**, *pl.* **kōhk** Tr W Ph A Ch Mu Ko horn, Tr branch of tree, **kōrri**, *pl.* **kōhku** G id., **kōṛ**, *pl.* **kōḫku** Ma horn, **kohk** M branch, **kōr**, *pl.* **kōhku** S horn [*DED* 1824]

981. **kōr-** Ma to cast net [cf. *DED* 1847]

982. **kōrā** Tr W Ph bosom, lap, **kōra** Ch(D) bosom, **kora** F-H (p. 218) lap, S-R side, **kōr** S-R stomach, side

983. **kōṛ**, *pl.* **-k** Tr a sheaf in the field

984. **kōṛjānā** Tr to become thin in cooking

985. **kōṛwā**, *pl.* **-ŋǵ** Tr a pole for roofing; **? korvā** Ph = Hi. malgā

986. **kōla**, *pl.* **-ŋ** Mu another name for ḍanḍar dance, **kōla pāṭa** Mu kind of song associated with ḍanḍar dance

987. **kōlā phukī** Tr the small kind of bee which makes small combs on bushes, **kōla phūki** Ch sp. small bee

988. **kōla** A shaft of arrow, **kōlā** Tr a thin twig or stick, **kōlā** W Ph stick, rod, a blade of grass, straw, **kōla** G Mu Ma Ko handle of plough, sickle, knife, etc. [*DED* 1852]

989. **kōlal** M cripple

990. **kōlial** A jackal, **koilal** S-R fox, **kolhayāl** W Ph, **kōlyal** Y, *pl.* **-ir**, **kōlyal** Mu, **kōliyal** M S jackal, **kōyla** Ko fox [cf. Pa. *gōli*; < IA., cf. Mar. *kōlhā, kōlā*; etc.]

991. **kōsur** Mu a government servant, a paik, Elwin (p. 701) word used for outsiders and strangers, a paik, **kosur** Ph, **koshur** W a Hindu man, **kostār**, *pl.* **kostāhk** Ph, **koshtār** W a Hindu woman, **kosh** Ph W the Hindi language [cf. Kuvi(S) *kohe'esi*, *pl. kōska* peon, constable, Konḍa *kōslaen*, *pl. kōsku* peon]

Kh

992. **khaṭṭī** Tr the tall kundā grass

993. **khanḍi** Mu a measure equivalent to 20 paelis

994. **khayur** A khadira tree, **khayyur** S id. [< IA.]

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995. **kharrā** Ph frost

996. **kharsī** W, **kharsī, karsī** Ph manure

997. **khaṛa** A pebble [< Mar. *khaḍā* small piece of stone]

998. **khaṛpaṛē** Tr kind of fish

999. **khaṛyal** A tiger, **kariyāl** Haig panther [cf. Kol. **keḍiak**; etc., *DED* 1059(*b*)]

1000. **khāk** Tr Ch direction, side

1001. **khāṇḍum**, *pl.* **khāṇḍk** Tr flesh, **khāṇḍum** S-R mutton, flesh, **khāṇḍ** Ch meat, flesh, **khāṇḍum** Ch(D), **khāṇḍk** Ph flesh [cf. Te. *kaṇḍa*, etc., *DED* 988]

1002. **khirka** Ph herd of cattle

1003. **khirkhiro** Ph thin

1004. **khujji** Ph kind of root, tuber

1005. **khuṭnī** Ph (Hi. caulāī kī bhājī, i.e. the vegetable *Amaranthus polygamus*)

1006. **khudakō (kīānā)** Tr to make an umbrella-hood out of a blanket, to keep off the rain

1007. **khuddā** Ph a blow, push, knock

1008. **khumrī** Ph umbrella

1009. **khūdī** the dust of gram, tuar, etc.

1010. **khēkṛe** A Y, **kēkṛe** Ch D G crab [< IA.]

1011. **khēkṛe kōlial** A fox, **khēkṛī** Tr, **khēkṛi** Ch id. [< IA.]

1012. **khokla** A, **khokī** Ph cough [< IA.]

1013. **khorum** S-R time

1014. **khōcī** Tr a single handful, **khõcī** Ph id.

G

1015. **gaġra** Y G dust

1016. **gaŋga** Ma darkness, mist [cf. Ta. *kaṅkul* darkness, *DED* 1073(*a*)]

1017. **gaŋgara** S big earthen pot [< IA.]

1018. **gajji**, *pl.* **-ŋ** Mu a mole

1019. **gajji** Ma M S, **gajju** Ko itch [< Te. *gajji*, *DED* 925]

1020. **gaṭṭi** G kind of fish, **gaṭ** Mu id. (= Ha. ṭeŋnā)

1021. **gaṭṭi** Mu joint, Ma knot in rope, joint in bamboo, **gaṭ, gaṭi** Ko knot [< IA.]

1022. **gaṭṭi** Ko very [< Te. *gaṭṭi* hard, strong]

1023. **gaṭ pāpe** Ko Adam's apple

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1024. **ġaḍa** Ko clod of earth [< Te. *gaḍḍa*]

1025. **ġaḍuŋ** Mu near

1026. **ġaḍe** S-R jowar bunch [< cf. Mar. *ghaḍ*]

1027. **ġaḍel** Mu, **ġaḍeli** Ma kind of rat

1028. **ġaḍḍi** A Y black-faced monkey, **ġaḍḍē** Haig id. (male) [cf. *DED* 956]

1029. **ġaḍḍi** M, **ġaḍḍu** Ko grass [< Te. *gaḍḍi*]

1030. **ġaḍḍo** M beard, **ġaḍḍok** (*pl.*) Ko id., chin, **ġaḍḍem** S beard [*DED* 970]

1031. **ġaḍ mara** Mu kind of tree

1032. **ġaḍsi kiyānā** S-R to wear

1033. **ġanḍānā** S-R, **ġanḍ-** Y to enter, to pierce, of a thorn, **ġaḍḍīnā** W, **ġaḍḍānā** Ph to bury itself, of a thorn, **ġaddānā** Tr [*sic*] to be embedded or buried, **ġaḍ-** G Mu Ma to pierce (of thorn)

1034. **ġate** L field

1035. **ġatēlī-pōtī** Tr kind of necklace

1036. **ġada** Ko kite [< Te. *gadda* id.]

1036*a*. **ġadiya** Ph palm of hand

1037. **ġadeya** Ko granary [cf. Pa. *gadeya*; < Ha.]

1038. **ġadhāl** W Ph Ch(D) ass, **ġadhal**, *pl.* **-ī̃** Mu, **ġadāl** M id. [< IA.]

1039. **ġana, ġana-kay** Ko wrist [cf. *DED* 974]

1040. **ġandal**, *pl.* **-ir** A kite, **ġandhal** S-R eagle, **ġandāl**, *pl.* **ġandāsku** Ma kite

1041. **ġanduṅ**, *pl.* **ġanduhk** Tr the stone missile impelled by the foot in a game of skittles

1042. **ġandhēl** Tr a large yellow house hornet [*DED* 938]

1043. **ġannēri** A oleander [cf. Te. *gannēru*]

1044. **ġapene** F-H (p. 204) quickly, suddenly, **ġapnē** Tr quickly, greedily (used of eating only), **ġapne** Ph quickly

1045. **ġappa, ġoppa** Mu basket, bag [cf. Pa. *gappa*; etc., *DED* 1041]

1046. **ġabbu** Ko bad smell, stink [< Te.]

1047. **ġamḍi** A, **ġamṛi** G blanket [< IA.]

1048. **ġamṛī-ghūlā** Tr the large stomach of ruminants

1049. **ġaytal**, *pl.* **-or** Mu village priest, **ġayta** Ma headman, merchant, **ġaytal**, *pl.* **ġaytar** Ma(S) a Maṛia [cf. *Corpus Inscriptionum Indicarum*, Index s.v. *gaitā*, *gaintā*]

1050. **ġarem** Mu nest inside ant-hill, **ġarum(i)** Ma id.

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1051. **garcā** Tr W Ph, **garca** Ch comb

1052. **garj-** A to thunder, **garj-** (**bājā garjana**) Mu(E) to sound, of musical instruments [< IA.]

1053. **garnjo** Ko eclipse

1054. **garba** Ko egg [cf. Pa. *kerba*, *DED* 1074]

1055. **garre** Ko near

1056. **garva** Ko toothless

1057. **garha** Mu a boil

1058. **garī** A, **garri** Mu fish-hook [cf. Ha. *garī* id.]

1059. **garkā** Tr a small cake of urad or mung, cooked in oil, **garka** F-H (p. 311) a *dal*-cake

1060. **garcne** Mu suddenly (of swallowing with a gulp)

1061. **garda** Mu Ma cave, hole (of rat)

1062. **garvāl** Mu one who works in brass

1063. **galgā** Tr the plant rāj-girrā grown in bāris

1064. **gāj** W Ph lightning [< IA., cf. Hi. *gāj*]

1065. **gāṭo** W Ph boiled rice, **ghāṭo** A Y, **gāṭo** G Mu Ma id., S bread, M food

1066. **gāndo** Mu man of the weaver caste, *fem.* **gāndke, gāṛāl** W Panka caste, **gāndāl** W men's cloth, **gānda** Ma cloth for women [cf. *DED* 991]

1067. **gād** Ch gum

1068. **gāda** Ma mud

1069. **gār**, *pl.* **-k** A Y hail [< Mar.]

1070. **gārā** Ph seed of mahua, **gāṛā** Tr id., **gārāng** (*pl.*) S-R mahua fruit(s), **gāra**, *pl.* **-ŋ** Ma seed of mahua, **gāra neī** M mahua oil, **gāra ginji** Ko mahua kernel, **gāra niy** Ko mahua oil [cf. Kui *gāra* the fruit of the mahua or irpi tree]

1071. **gāre** S-R wheel

1072. **gāṛ** Mu tight

1073. **gāṛdi** G Ko ass, donkey [< Te.]

1074. **gāl** Ko wind [< Te.]

1075. **gālam** Ko fish-hook [< Te.]

1076. **gingōṉ-gongōṉ (aiānā)** Tr to be crooked as a snake's progress [cf. *DED* 1689]

1077. **gicarī** W nape of the neck

1078. **ginji** Ko pulp of fruit [cf. Pa. *giñji*, *giññi* pith]

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1079. **ǧit-** Ko to prick, pierce, penetrate (thorn, etc.)

1080. **ǧidaṛ** Y vulture, **ǧidhāl** W eagle, **ǧīdal** Ch kite, **ǧīdhāl**, *pl.* **-k** Ch(D) eagle, **ǧidal**, *pl.* **-ī̃** Mu(E) id., **ǧīdal(i)**, *pl.* **ǧīdasku** Ma kite [< IA.]

1081. **ǧinda** S-R grass bundle

1082. **ǧira** S-R disease

1083. **ǧiri** Mu kind of game in which a blind-fold person is to touch and recognize another participant

1084. **ǧirka** S a contrivance for preparing rope

1085. **ǧirchī-maṛā** Tr tōṇḍru tree (*Casearia graveolens*)

1086. **ǧirda** Mu joy, **ǧirda vā-** Mu to be delighted

1087. **ǧirne** Ma sp. lizard

1088. **ǧirri kāl** Ko(B) ankle

1089. **ǧiṛij-** Mu to wind round (*intr.*), **ǧiṛijih-** Mu id. (*tr.*)

1090. **ǧilǧila** M soft [cf. Pa. *gilgilaṭ* id.]

1091. **ǧille** Ma sp. lizard, **ǧille** S lizard, **ǧilke** Ko sp. lizard

1092. **ǧiv-** S (dog) to scratch up earth

1093. **ǧisīṛ** M LSI (Maria, p. 534) cloth [cf. Kur. *kicrī* wearing apparel]

1094. **ǧīke, ǧīk** Mu mat, **ǧik** Elwin (p. 707) mat of marrām grass

1095. **ǧīt** S-R line [< Te.]

1096. **ǧīnanā** L to join, mix

1097. **ǧīr** S-R but, also

1098. **ǧīṛi** Ma line, row

1099. **ǧuinda** M grave, **ǧuynda** Ko hole, pit, trench

1100. **ǧukkura** Mu disease of the leg in which the skin cracks

1101. **ǧuǧva** Ch owl [cf. *DED* 1552]

1102. **ǧungum-maṛā** Tr Gōndal tree (*Cochlospermum gossypium*)

1103. **ǧuccānā** Ph to move, slip, *cs.* **ǧucahtānā** Ph [< IA.]

1104. **ǧujiṛ** Ko dancing staff

1105. **ǧunjānā** M to drag [< Te.]

1106. **ǧunjī** Tr sweet inner fibre of sugar-cane [cf. Te. *gujju* pulp, thick juice, *DED* 1366]

1107. **ǧunje** Ko post, pillar [< Te.]

1108. **ǧuṭaŋ ǧuṭaŋ** Mu slowly, haltingly

1109. **ǧuṭuṛ ma ae** Ko dwarf [cf. *DED* 1390]

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1110. **guṭke** S Adam's apple

1111. **guṭṭa** A S hill, mountain [< Te.]

1112. **guṭṭam** S-R peg, **guṭṭa** M, **guṭā** L id.

1113. **guḍi** S-R temple, **guḍḍī** Ph a sacred place, temple, Tr tomb, **guḍḍi**, *pl.* **-ŋ** Mu, **guṛi** S Ko temple [*DED* 1379]

1114. **guḍi** Ko variety of small bead

1115. **guḍḍi** S-R Y S blind, **guḍ** M, **guḍi** Ko black [< Te.]

1116. **guḍri**, *pl.* **guḍrĩ** Mu(E), **guḍra** Mu(W) hillock

1117. **guṇḍam** M powder, **guṇḍal** Ko saw-dust [cf. *DED* 1411]

1118. **guṇḍal** Ko short [cf. *DED* 1390]

1119. **guṇḍe** Ma, **guṇḍru kāya** Ma(O), **guṇḍe kaya** S heart, **guṇḍe** S gizzard, **guṇḍe** Ko chest, **guṇḍer kaya** Ko heart, **gundur- kāiā** Tr kidney [*DED* 1412]

1120. **guṇḍe māṭi** Mu kind of tuber

1121. **guṇḍkula pēru** S bead-necklace

1122. **guṇḍral**, *pl.* **guṇḍrahk** Mu kind of quail

1123. **guṇḍh-/guṇḍih-** Mu to collect at one place (*tr.*)

1124. **gutkay** Ma wrist, **gutkāl** Ma ankle, **gūtkai** M, **gutkeyū** L wrist [cf. *DED* 1420]

1125. **gudam**, *pl.* **-iŋ** Mu button

1126. **gudarkā** Ph a piece of bread

1127. **gudī** W Ph navel

1128. **gun-** S to bend

1129. **guniya** Mu diviner, spirit-doctor [< Ha.]

1130. **gunōr**, *pl.* **gunōhk** Tr Ph flower of maize

1131. **gunel**, *pl.* **-iŋ**, also **gulen** Mu pellet-bow [< IA., cf. Hi. *gulēl* id.]

1132. **gunti** A, **guṇṭi** S bow, **guncili** Ma pellet-bow

1133. **gundul** G armpit

1134. **gup-** Y to pierce

1135. **gupa** S owl

1136. **guppa** Grigson (p. 324) undergrowth, Ko (thick) forest, **gupsal** Mu full of leaves, bushy [cf. Pa. *guppa* scrab]

1137. **guba** Elwin (p. 705) tuft of feathers used in dancing

1138. **gubīā** Tr the dense tangle of tall grass and thorn at the foot of a thorny bush; cf. **guppa**

1139. **gubbal** Ko(B) hillock [cf. Te. *gubbali* mountain, hill]

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1140. **ġubbī** Tr organ protruding from the fowl's anus

1141. **ġubrī** Tr fine ashes of burnt out fire

1142. **ġum ki-** Ma to assemble, collect (*tr.*) [cf. *DED* 1449]

1143. **ġumiya** D Mu pit, M grave, **ġumiyā** L tomb, grave

1144. **ġumuh-kunjī** Tr sp. tree

1145. **ġumela** F-H (p. 366) kind of drum [cf. Te. *gummeṭa*, *gummeta* kind of small drum]

1146. **ġumoṛi** Ma sp. bee, **ġhumṛā** Tr sp. hornet, **ġhamarrā** Ph id.

1147. **ġumpa** F-H (p. 277) nest

1148. **ġummal, ġummul** Tr the grey dove with a ring round its neck

1149. **ġummur-maṛā** Tr the Kumin tree (*Careya arborea*) [*DED* 1450]

1150. **ġummō-ġummō(aiānā)** Tr to be cloudy, **ġummō-aiānā** L-H to be clouded, **ġumṭa** Mu mist, **ġumanji** Ma(O), **ġumam** Ko id.

1151. **ġumṛi** Ch knot in tree

1152. **ġuri ġoḍ**, *pl.* **-ku** S bison

1153. **ġurmaṛ** Ko hornet; cf. **ġumoṛi**

1154. **ġurnjum** Ko marrow

1155. **ġurmōṛē** Tr unripe achar berries

1156. **ġurranā** L to snore, sleep, **ġuṛ-** Ma (dove) to coo

1157. **ġurram**, *pl.* **ġurrak** Ko horse [< Te.]

1158. **ġurrāj purī** Ph kind of centipede (Hi. *gāygvālan*)

1159. **ġuṛiya māv** Ko nilgai

1160. **ġuṛnā** M to swarm; cf. **kūṛ-** to join; etc.

1161. **ġuṛnj-** Ma to thunder

1162. **ġuṛŋgā** Tr oesophagus, **ġuṛŋga** Ch G Ma Ko throat, G id., Adam's apple, **ġuṛuŋa** S id., **ġuṛŋga** M neck [*DED* 1370]

1163. **ġuṛsal** Mu kind of snake

1164. **ġul** S-R regret

1165. **ġul** Tr sucked dry cane

1166. **ġulla** S a big basket, Ko basket, **ġūla** M id.

1167. **ġuhc-** Mu to pierce, poke, **ġuʔc-** Ma to poke (with finger), punch (with elbow)

1168. **ġuhtānā** Tr L-H to seize, grasp [*DED* 1498]

1169. **ġuhra** Mu sky, cloud

1170. **gūnju** S ear-wax

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1171. **gūḍa** A Ch D nest, **gūḍā** Tr id., **gūḍa** Mu id., pigstye, S nest, nest of red ants, Ma nest, **guḍa** M id.; cf. **godā** id. [*DED* 1563]

1172. **gūṛē** Tr an interior house-wall made of tuar or cotton stalks, **gurre** A wall (of wattle and daub), **gūre** S-R wooden wall, **gūre, gūṛe** Ch mat-wall, **gūḍi** D brick-wall, **gūḍ** Mu wall of mat, mud-wall, **gūḍ(i)** Ma mud-wall, **gūre** Ma mat-wall, **gūr** S mud-wall [< IA., cf. Skt. *kuḍya-*, etc.]

1173. **gūwhal** Tr a poisonous lizard, **goyhal**, *pl.* **-ĭ** Mu iguana [*DED* 1125]

1174. **genji ēr** Ko water from boiled rice [cf. *DED* 927]

1175. **getli** G cloth, **gatla** Mu id., dewlap, **gette, getla** Ma, **gete** L cloth, **gende** L id.

1176. **gedum-/gedṃ-** S to drive away, **geḍmāna** (i.e. **gedmāna**) Pat. to drive a cart

1177. **gede** D bat, **gedur**, *pl.* **geduhk** Mu, **gedoṛ-(i)** Ma, **gadur** M id.

1178. **geros kīke** Ko sp. fish

1179. **gerŋ(g)** Ko feather [cf. *DED* 1651]

1180. **gesar māv** L antelope

1181. **geṭānā** Tr Ph to have sexual intercourse, **gēṭ-** Mu id., **gēṭ** Mu sexual intercourse

1182. **gēṭa** Ko hoof [cf. *DED* 1615]

1183. **goʔi** Ma stone of mango; cf. **gohi**

1184. **gogṛi** F-H (p. 352) cock, **ghogḍi** S-R, **ghogṛi** Y, **gōgōṛī, gōgūtal** Tr, **ghoghoṛī** W, **gugoṛī** Ph, **gogoṭi** Ch(D), **gogoṛ**, *pl.* **gogohk** Mu S, **gogoṛ**, *pl.* **gogosku** Ma, **gogoṛ-kor** M, **gogoṛ** Ko id.

1185. **goŋgoṛ keser** Ko sickle

1186. **gocī** S-R bread

1187. **gojeyal** Mu point of thorn

1188. **goṭṭa** Mu small wooden case for carrying tobacco

1189. **goḍ**, *pl.* **goṛku** S cow, **goḍu** Ma(S) id., **goḍ(u)** M cattle, cow, **goḍ(u)**, *pl.* **goḍk** Ko cow

1190. **goḍa** S-R cowherd

1191. **goḍal** Mu kind of snake called in Ha. dhamnā, **goḍe** D kind of snake locally called esoṛia, **goḍali** Ma dhāman snake; cf. **sargoḍal**

1192. **goḍe**, *pl.* **-ŋ** Mu louse

1193. **goḍel** M Ko axe, **gedel** Elwin (p. 703) id. [*DED* 1702]

1194. **gonḍr-** S to growl

1195. **gonḍra** M round

1196. **gonḍras** Ko hyaena (?)

1197. **godā** W Ph nest; cf. **guḍa**

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1198. **gode**, *pl.* **godẽ** S excrement of goat

1199. **gond-** Mu to cut with axe

1200. **gopera** A spider, **gopēṛā** Tr, **goperal** Ch id.

1201. **gom vaṛnji** Ma thumb, **guma veṛanj** M, **goman veṛenj** Ko(B) id.

1202. **goyānā** M to creep

1203. **gorā** W Ph rainbow

1204. **gorā** S-R collection

1205. **gorka** S-R Mu M S Ko spear, **goḫka** Ma id. [*DED* 1769]

1206. **gorga** Mu salphi (tree or wine), **gorge** S salphi tree, **goṛga** Ma id., **hurga** M [*sic*] *Caryota urens* (salphi)

1207. **gorraŋ** (*pl.*) Mu mandeya corn, *Eleusine coracana*, **goṛa**, *pl.* **-ŋ** Ma, **gorra** Ko id.

1208. **gorre** A Ma sheep, **gore** S-R goat [cf. *DED* 1799]

1209. **gorre** Ko four-horned antelope, **gore** L deer

1210. **gorlā** Grigson (p. 332) a bridge pier consisting of a cylindrical bamboo basket filled with boulders

1211. **golar** M bull

1212. **golal** Ko cowherd [< Te. *golla* id.]

1213. **golā pāpe** L locust, grasshopper

1214. **govaḍ** S-R round

1215. **gohi** Mu pulp of fruit

1216. **gohenī (kiānā)** Tr to wheedle, deceive

1217. **gohoḍi** G herd of cows, **gohoḍ** Mu id.

1218. **gohḍal** S-R male

1219. **gohk** A Tr Ph D G, **gohku** S wheat [< IA.]

1220. **gōenje (kiānā)** Tr to swing grain in a flat basket with a sidelong sweep [*DED* 1782]

1221. **gōglī** Ch Adam's apple

1222. **gōnj-eli** Ma bandicoot (ghūs-mūsa)

1223. **gōṭ**, *pl.* **-iŋ** Mu pellet (for shooting birds with pellet-bow)

1224. **gōṭul** D G Ma dormitory, Mu dormitory for unmarried boys and girls

1225. **gōḍa** Ko steps, stairs

1226. **gōḍe** Mu Ma large black ant, **gōḍo** Ko id.

1227. **gōnḍā (īsānā)** Tr to draw a circle, especially in worship

1228. **gōtol**, *pl.* **gōtor** Ma(S) a Maṛia man, **gōtehe** Ma(S) a Maṛia woman

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1229. **gōdna**, *pl.* **-ŋ** Mu tattoo-mark [< IA.; cf. Hi. *gōdnā* id.; etc.]

1230. **gōnda** Mu piece, Ma log of wood

1231. **gōndri** Ma M onion, **gondlī** Ph, **goṇḍlī** W id.

1232. **gōm-cuṭṭā** Tr a flat necklace worn by children

1233. **gōr**, *pl.* **-ku** nail of finger [< Te.]

1234. **gōrkhā-bhāji** Tr an unknown bhāji

1235. **gōṛma** Mu an egg-shaped fruit

1236. **gōlis-** S to fry [< Te. *gōlincu*]

Gh

1237. **ghaddi** A Y hole, **gaddi** Ma heap of earth dug out by rats

1238. **gharre kiyānā, ghirre kiyānā** Ph to rub or scratch

1239. **ghaṛī-maṛā** Tr the moin tree, *Odina wodier*

1240. **ghalli** A earthen pot, **ghāli** S-R small vessel

1241. **ghāil** Tr the big drum, beaten with Terwa stick

1242. **ghāgur** Tr the large rain quail, **ghāgur** Ph quail

1243. **ghānāṛi** W Ph kusha grass, **ghonaḍi** S-R kind of grass

1244. **ghiṭvā, ghiṭvāl** Ph male young of pig

1245. **ghuṭi** A Y neck, **ghoṭi** S-R id., **goṭe** S throat, **ghuṭkī** W Ph id.

1246. **ghundi** A valley

1247. **ghum**, *pl.* **-k** A knot in tree

1248. **ghumurkānā** Ph to play loudly on drum, **ghumuṛkānā** Tr to sound loudly

1249. **ghumusnē (aiānā)** Tr to be sulky

1250. **ghusur** Tr bamboo fish-trap, **ghussur** W Ph frame for catching fish

1251. **gheǥḍa** S-R Zhendu flower

1252. **ghēorēng**, *pl.* **ghēorehk** Tr kind of fish

1253. **ghēci** Ch back of neck

1254. **ghoǥhrā** Ph waterfall

1255. **ghoŋghā** Mand. neck, throat, **ghongā** W Ph neck, **ghōṅgā** LSI (Seoni, p. 576) id.

1256. **ghocum** Ph skirt of a garment, **ghoccum** Tr the knot tied in front of a woman's skirt to make a pocket

1257. **ghoṭang** S-R pipe

1258. **ghonṭa** Ph a section of bamboo used as receptacle for oil or salt

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1259. **ghonṭo** Ph turbid

1260. **ghotia** M *Zizyphus xylopyrus*, **ghaṭōl-maṛā** Tr the ghonṭ tree [cf. Te. *goṭṭi Z. x.*]

1261. **ghondī** Ph, **ghōndī** Tr inner portion of house

1262. **ghope kiyānā** Ph cloud to cover sky

1263. **ghoppa : kavvi-ghoppa** Mand. temple of head

1264. **ghorsā purī** Ph kind of centipede, **ghōrsā** Tr the large brown centipede

1265. **ghorsānā** Tr to drag the feet as a man paralysed

1266. **ghorsānā** Ph to press or crush with hands

1267. **ghōga** Ch large black ant, **ghōgāl** Tr the big black ant, **ghōghāl** W Ph large black ant

1268. **ghōppē(aiānā)** Tr to be pulled to shreds

1269. **ghōṛ** Y dancing bell

1270. **ghōṛē maṛā** Tr Nirmalī tree, *Strychnos potatorum*, **ghoṛe marā** Ph id.

1271. **ghōṛpaḍ** Tr Ph scaly pangolin [< Mar. *ghōṛpaḍ*]

C

1272. **cakur** Ko boiled rice

1273. **cakk-** S to dazzle

1274. **cakka** A bark

1275. **cakkā kiyānā** Ph to deride, make fun of

1276. **cakro** W, **cakro, cākar** Ph broad

1277. **cankār** Tr S-R little stick of a drum

1278. **cajje** Mu altogether

1279. **canci** S-R bag

1280. **caḍḍī** Tr S-R bamboo striker in the game of skittles

1281. **chat (marming)** Tr a marriage in which a bride goes to meet her groom, and not vice versa, as is the usual custom

1282. **cankur** Ph a slap

1283. **canya** A sp. grain, (barbaṭi), **canaī** W barbaṭi, *Samara robusta*, **haney**, *pl.* **-iŋ** Mu kind of beans (Ha. jhuṛŋgā)

1284. **capur** Ma a blow with hand, a slap, **cāpṭa** A, **cāpoṛ** Ko id. [*DED* 1928]

1285. **capoṭa** D, **cappoṛa** Mu red ant [cf. Ha. **cāpṛā** id.]

1286. **caplek** S silently

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1287. **cammake** Tr S-R silent [cf. *DED* 2205]

1288. **carkē** Tr all, complete

1289. **carkne** Mu immediately [cf. *DED* 1943(*a*)]

1290. **carcar ayānā** S-R to fasten

1291. **caṛ**, *pl.* **-k** Tr a chafe, rub

1292. **caṛa** Y temple of forehead

1293. **calpa banḍa** S-R stone pieces

1294. **cah a-** Mu to be floating

1295. **cākum**, *pl.* **cākuk** Y wheel [< IA.]

1296. **cāṭ** Tr S-R ceremony for the dead

1297. **cāndral** Ch bald

1298. **cāpkā bhāji** S-R, **capkā-bhājī** Tr duckweed

1299. **cāpre** Y mat, **cāpi** G, **cāp** Mu, **sāpi** Ma, **cāpa** Ko id.

1300. **cāwā** Tr opinion

1301. **cāhki** S-R dough

1302. **cāhcā-gōnḍiāl** Tr the common drongo or king crow

1303. **cikuṛ kāya** Ma(S) kind of beans, **cikuṛ** Ko id. [< Te. *cikkuḍu Dolichos lablab*]

1304. **cikkāl** Tr, **cikkal**, *pl.* **cikkāhk** Ph musk rat

1305. **cikkal jārī** Tr Ph kind of grass

1306. **ciklā** W, **cikhlā** Ph, **cikla** Ma mud [< IA.]

1307. **cice** S-R small fruit

1308. **cicra wirinj** Tr the little finger, **cīcal** S-R id.

1309. **ciṭāki** S-R necklace

1310. **ciṭkuri** G cymbal

1311. **ciṭkuli** G snapping of fingers, **ciṭkul** Mu id., **c° nēk-** Mu to snap fingers, **ciṭkan** S snapping of fingers [cf. *DED* 2072]

1312. **ciṭṭōr** Tr a small long-tailed bird running very quickly, apparently the same as Wehkorr

1313. **ciḍgu-taras** S-R snake with stripes

1314. **ciḍrāl** W, **ciḍrāl** Ph, **ciḍral**, *pl.* **ciḍrahk** Mu squirrel [*DED* 2077]

1315. **cini anḍki** Mu little finger

1316. **cipaṛa** G rib

1317. **cipṭa** A scab

1318. **cippāl** Tr spear grass

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1319. **cipṛe** A rheum of the eye, **cipṛīng** W dirt in the eye, **cipṛī** Ph rheum of the eye, **cipṛāl** Ph man having **cipṛī** [< Mar.]

1320. **cirā** S-R stone

1321. **ciral** Ko siraha, medium

1322. **cirāli** S-R night-twitter birds

1323. **cirōnḍā (gusē-kiānā)** Tr to tie the hair into a bun at the back

1324. **cirkārī bodelā** Tr field-gourd, Ph sp. cucumber

1325. **cirnī** W comb, Ph comb for removing nits [cf. Ka. *sīraṇige* a comb for clearing the head of nits and lice; cf. also Beng. *ciruṇī* comb]

1326. **cirra** A cricket

1327. **cilāṭī** S-R wild beans

1328. **cīkla urre** Tr kind of fish

1329. **cīge** S-R some, a little

1330. **cīṭe** S-R measure of half a pound

1331. **cīpā** Tr dried achar berries

1332. **cīrā** Tr wrist-pulse, tendon, **cīrā** W Ph nerve, vein, **sīra** A, **sīr**, *pl.* **-k Y** id., **sīra** Mu pulse, Ma vein [< IA.]

1333. **cīro** L old woman

1334. **cīrta** A scar

1335. **cīla** S-R green slime on stone in water

1336. **cīla** Ko cloak

1337. **cīva**, *pl.* **-hk** Ch chick, **cīwāl** W chicken, young of animal, **civnā** Ph chick; **cīvā, cīvāl** Ph young of birds, **chīwā** Tr a very young bird, nestling [cf. Kui *sīpa* chicken, Kuvi, *hīpa*, Konḍa *sīpi* id., Kur. (Hahn) *ci'am* id., the brood of the hen]

1338. **cua** Y well in sand, G well, **cua, suva** Mu, **suva** Ma, **cuvā** M, **cuhkā** L id. [*DED* 2219]

1339. **cukkal** Ma the month of *āṣāṛha* (June-July)

1340. **cukḍā jāḍī** S-R thorny grass

1341. **cucu pittē** Tr kind of bird

1342. **cucuhanē (ayānā)** Tr to fail to ripen

1343. **cuccī maṛā** Tr bush

1344. **cuṭi, cuṭiyal** Mu small rat, **cuṭṭi-eli** Ma id. [cf. Ka. *ciṭṭ-ili*; etc., *DED* 2073]

1345. **cuṭṭa** S-R smoking pipe, **cuṭṭānā** S-R to smoke

1346. **cuṭṭi** Y hair, **cuṭṭī** Tr, **cuṭṭing** W, **cuṭṭī**, *pl.* **-ng** Ph, **cuṭṭiṇ** (*pl.*) Ch id. [cf. *DED* 2184]

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1347. **cuḍur** S-R Y small, younger, **cuḍur, cuḍḍur, cuḍḍol** Tr id., young, **cuḍor** W little, small, **cuḍor, cuḍur**, *pl.* **cuḍuhk** Ph small, **cuḍol** Ch younger (*masc.*), **huḍla** D small, **huḍlo** G younger, **huḍla koṛiaṛ** G younger brother's wife, **huḍla yāyal** G mother's younger sister, **huḍlur** (*m.*) Mu younger, **huḍila** Mu small, **huḍila ayal** Mu step-mother, **huḍilor** Mu a small man, insignificant man; younger (*m.*), **huḍuk** Mu small of quantity, a little, not many, **hiḍḍir** Mu small, younger, **hiḍla** younger (*fem.*), **uḍila** Ma small, **cuḍla, huḍla** M id., **huḍuk** M few, **cuḍul** Ko small, little, young [? < IA.; cf. Pkt. *chuḍḍa* small]

1348. **cuttī** L black ant [*DED* 2208]

1349. **cuniya** Mu earthen vessel for liquor

1350. **cundi** Mand., **cundī** Ph hair

1351. **curki** G small basket, **curkī** Ph id.

1352. **cūkī** Ph small vessel for containing ghee, etc.

1353. **cūci** Mu Ma musk-rat [cf. *DED* 2190]

1354. **cūcūn** W bat

1355. **cūrk** Ko sucking

1356. **ceka** S-R piece [< Te. *cekka* id.]

1357. **cekkāna** Pat. to cut [< Te. *cekku*]

1358. **cenḍu** Y ball [< Te. *cenḍu*, *DED* 2275; or < Mar. *cenḍū* id.]

1359. **cendi** Ch(D) summit of a mountain

1360. **ceppa**, *pl.* **ceppā̃** S split wood [cf. Tu. *ceppè*, *DED* 2266]

1361. **cempa** Ko temple of head [< Te.]

1362. **cerkal** Ma goat-herd, **charkā** (*m.*), **charke** (*fem.*) Ph id.

1363. **cevḍa** S-R deaf, **evḍa** Ma id., **evḍal** Ma a deaf man, **cevṭa** Ko deaf, **cevṭal** Ko a deaf man [< Te. *cevuḍu* deafness, *ceviṭi* deaf]

1364. **cēm palaṭ** Mu far away [cf. *DED* 2306]

1365. **cokoṭ** Y good, **cokkō** Tr id., sound [< IA.]

1366. **cokkī** Tr a measure = 1 pai

1367. **cokkī** Tr heart

1368. **coṭe**, *pl.* **coṭẽ** Ph mouse; cf. **cuṭi**

1369. **conḍā** Ph, **cōnḍā** Tr anvil

1370. **cōliṛ, sōliṛ** Mu sieve, **sāliṛi**, *pl.* **sālṛiṇ** G, **jōli** Ma, **jaloṛ(a)** S id.

Ch

1371. **chaṛkā** W Ph hole

1372. **chinno** W Ph clear

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1373. **chūī** W fuel

1374. **chēthi** Mand. back of neck

1375. **chor** W Ph end

J

1376. **jau**, *pl.* **-k** Tr leech [< IA.]

1377. **jaori** Tr broth of maize, juar, etc., **javṛi** Ch cooked rice

1378. **jaǥrās piṭṭe** S-R eagle

1379. **jaŋo** Y moon, **jaǥon** Hislop (Rutluk) id. [cf. Naik. *jaŋgo* id.]

1380. **jaŋgal** Ma, **jaŋgel** M jungle

1381. **jaŋgo** Mu shadow

1382. **jaḍḍa** Mu castor plant [cf. Ha. *jāṛā*]

1383. **janḍī** Mu spots on peacock's tail

1384. **jatū** S-R worms

1385. **jattā** W Ph corn-mill, hand-mill, **jāta** S-R grinding stone, **jatta** Ma Ko id. [< IA.]

1386. **jatte** Ch shrimp, **jattē** Tr river shrimps or prawns, **jatte** Ma id.

1387. **jaddō** Tr stiff, thick, of jawa

1388. **jantar** Tr fiddle [< IA.]

1389. **jap** S-R sleep

1390. **japne** W quickly, **jhap** Ph id., **jappe** M early, **jappe, japi** Ko quickly

1391. **jap sarana** S-R to bend

1392. **jabba** Ma cooked vegetable, **jābi** Ma fried vegetable

1393. **jamne** M slow

1394. **jammō** Tr Ph meat-soup, curry

1395. **jamriāl-pittē** Tr fly-catcher (bird)

1396. **jamṛa** Mu jaw [< Ha. *jamṛā*]

1397. **jayk** Mu a little

1398. **jarkī** Tr an internal membrane of animals

1399. **jarjar a-** Ko to slip

1400. **jaṛum** Mu Ma scaly pangolin [cf. *DED* 243]

1401. **jaṛŋa** S, **jeṛiya** Ko leech [< IA.]

1402. **jaṛhuttānā** Tr to shake violently

1403. **jal-** S to strain water from boiled rice, **jal(l)-** Ko to swill with water [< Te. *jallu*]

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1404. **jaloṛ** Ko sieve [cf. Te. *jalleḍa* id.]

1405. **jallī**, *pl.* **-ṇg** Ph W creeper

1406. **jalle** Ph Mu prawn

1407. **javukānā** S-R to kill, **havk-**, **hovk-** Mu id., to slaughter, **hev-** Mu to beat, **avk-** Ma Ko to kill, **havk-** M S id., **hewkāna** Pat. id.

1408. **jaṛṇa** S leech [< IA.]

1409. **jah-** Mu to beat, fight, strike with hammer

1410. **jahakā-jhukuṛ** Tr a black, thick, shady tree

1411. **jahk-** Ko to climb or spread (creeper)

1412. **jāk** Mu article

1413. **jāg-joṛa** Mu spices for cooking

1414. **jāṭa** S-R Ch Mu beans, **jāṭā** Tr W Ph id., **jāṭa**, *pl.* **-ṇ** Ma id., **jāṭa**, *pl.* **jāṭẽ** S ballar pulse, **jāṭa** Ko kind of beans

1415. **jāburi** Mu moss, **jabur** Mu greenish, **jaboṛ** Ma weeds growing in water, **jābur(i)** Ma moss, duckweed, **jābuṛ** Ko id.

1416. **jārānā** S-R Tr Ph to trample, tread, **jārīnā** W to tread

1417. **jāṛā mātārī** Tr the narbodh bush (*Asparagus cemosus*)

1418. **jāṛi** A Y D Ch(D) G S grass, **jāḍī** S-R id., **jārī** Ph, **jāṛī** Tr id.

1419. **jāvā** S-R liquid diet, **jāva** Y bread, Ch pēj, Ch(D) dinner, **jav.ā** Tr porridge, or gruel, of Kōdōṇ and Kuṭkī used in general sense of 'food', as Hi. rōṭī, **jāwā** W cooked food, **jāvā** Ph pēj, **jāva** G id., food, Mu Ma Ko pēj, M food [< IA.]

1420. **ji-** Mu to tie (in **backa jisi** having tied the baggage)

1421. **jindvā**, **jindvāl** Ph main whose hair is dishevelled

1422. **jibri** Ko(B) rheum of the eye [cf. Ka. *jibaru* id.]

1423. **jiriya** Ch(D) fountain

1424. **jirkānā** Tr to be caught of thorns, especially of clothes, **jirkānā**, **jirksānā** Ph to get stuck, *cs.* **jirsahktānā** Ph, **jirksānā** W to stick [*DED* 2060]

1425. **jirjir kiyānā** S-R to fold

1426. **jilkal** Tr likely to break

1427. **jilma pitte** (i.e. j° **piṭṭe**) Pat. duck, **jilme** L duck

1428. **jillahal** Tr weak, sickly (men and women)

1429. **jilvā** Ph a small louse

1430. **jiva** A G, **jiya**, **jiva** Mu heart [< IA.]

1431. **jivā** Ma many (*non-masc., pl.*), **jivator** Ma (*m. pl.*)

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1432. **jīānā** Tr to strike, hit, or throw; to bewitch, **jīānā** W to beat, kill, **jī-** Ch to strike, beat, **jī-** to cut (wood), **hī-** Mu to strike, to shoot with bow, *cs.* **jih-** Mu, **ī-** Ma to strike, beat [*DED* 2142]

1433. **juj-** Ko to strike (with stick)

1434. **juṭṭi** S top-knot, cock's comb [cf. Te. *juṭṭu*)

1435. **jutna** Mu handsome

1436. **jumḍi ki-** Mu to put at one place

1437. **juy** Ko distant

1438. **jurrela**, *pl.* **-ŋ** Mu cricket, **jhirra** Mu id., **juṛela** Ma, **jūrel**, *pl.* **-i** Ko, **jiṛōlā** Tr id. [*DED* 2254]

1439. **jurtor** L black (*m.*)

1440. **juva** A Y, **juaṛ** Ko yoke

1441. **jū māṛa** Ko sp. ficus [cf. *DED* 2222]

1442. **jūjao** Tr thick, shady branches

1443. **jenye** L basket

1444. **jer**, *pl.* **-i** Ko centipede [cf. *DED* 2299]

1445. **jēk** Mu Ma M, **jēka, jēke** Ko distant [cf. *DED* 2306, and Kui *seko* Kuvi *hekko* id.]

1446. **jēla** Mu portion of man's cloth dangling in front of him

1447. **jok** S-R upbringing

1448. **jokkānā** S-R to kill, **jak-** Y id., **jokkānā** Tr, **johkānā** W id., **jokkānā** Ph to strike, kill, **hak-, hok-** Mu to strike, kill, **jukānā** Pat. id.

1449. **jonna** A jowar, **jona** Y, **jōnnang** Tr id., **jannā** W Ph maize, **jandra**, *pl.* **jandrā** Mu(E) jowar, **jonā** M maize, **jonna** S juar, **jonna** Ko maize [*DED* 2359]

1450. **jopa** F-H (p. 429) door

1451. **jorni**, *pl.* **-ŋ** Mu large fishing net

1452. **jol** F-H (p. 200) saliva [< Te. *jollu*]

1453. **jol** Elwin (p. 702) leaf-cloak

1454. **jōŋ kī-** Mu to put together, mix, make ready, **jōŋg ā-** Mu to be ready

1455. **jōta** Ma aerial root of banyan

1456. **jōtā** Tr the neck sinews of a bullock

1457. **jōpa** Mu bunch

1458. **jōbnā** Tr the bridge of a Pardhan's guitar

1459. **jōṛve** A toe-ring

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Jh

1460. **jhakkum aiānā** L-H to be dead drunk [cf. *DED* 2333]

1461. **jhaḍe mayānā** S-R to wither

1462. **jhalka** A wave

1463. **jhalli, jhāl** Mu (peacock's) feather, **jhaleyal** male peacock

1464. **jhingaṛ-jhāngaṛ** Tr tumble down (house)

1465. **jhiṛhūkāl** Tr a wretched starveling corpse-like man

1466. **jhilpā**, *pl.* **-loṛ** Tr wild dog

1467. **jhīṭe** Tr dried stalks of tuar

1468. **jhulukne** S-R presently, after some time

1469. **jhēl** Tr a while, delay, L-H time [Hi. *jhēr* delay]

1470. **jhēlā** Tr L-H a spark

1471. **jhokane** S-R carefully [cf. *DED* 2347]

Ṭ

1472. **ṭaṇiya, ṭayŋga** Mu axe, **ṭangiyā** W, **ṭeŋgeya** Ko id. [< IA., cf. Ha. *ṭangēyā*; etc.]

1473. **ṭaŋral** Ma bald [cf. Pa. *ṭaŋgral* id.]

1474. **ṭaṭṭi** Ma bund, dam

1475. **ṭaṭṭī** Tr W adze, **ṭaṭṭi** Ma, **ṭaṭ** Mu id.

1476. **ṭaṭṭeh pāka** Mu mat-wall bath-room, **ṭāṭī** Ch mat-door, **taṭṭi** S-R mat [cf. *DED* 2464]

1477. **ṭaṇḍi** G earthen pot of medium size [cf. Pa. *ṭaṇḍi* small pot, cup]

1478. **ṭapla** Ma earthen vessel for cooking vegetables

1479. **taṛ**, *pl.* **-k** a person, **tar** L man, being, human being

1480. **ṭaṛnji**, *pl.* **ṭaṛsku** Ma small variety of leopard, **taṛanj** F-H (p. 423) hyaena (?)

1481. **ṭavaṛī** W kneecap, **ṭaorī** Tr small saucer lamp, kneecap, bowl of a spoon [cf. Mar. *ṭavaḷī* a saucer-like lamp]

1482. **ṭave** S-R a bird, **tawwē** Tr the roller, blue jay [*DED* 2407]

1483. **ṭākra** Ma egg-shell

1484. **ṭāṭa** Mu frying pan

1485. **ṭāṭi** Ko plate

1486. **ṭāḍvā** S-R chin, **ṭāḍwā** Tr, **ṭāṛvā** Ph id., **ḍāṛvā** W beard, **ṭāḍva** Ma chin

1487. **ṭāpar, ṭāpur** Ph wooden cowbell, **tápper** Hislop (Go.-S); **ṭāpur, ṭaprī** Haig id. [*DED* 2405]

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1488. **ṭāro** S-R scalp

1489. **ṭālī** Tr W Ph cow, **ṭāṛi**, *pl.* **-hk**, **ṭāli** Ch D id., **ṭāli**, *pl.* **-hk** id., G id., female of animal, **ṭālal** G cow, **ṭāli** Ma id. [cf. *DED* 2560]

1490. **ṭāhka** Y *Terminalia beherica*, beheṛa tree, **ṭāhkā-maṛā** Tr, **tāhkā** M id. [*DED* 2614]

1491. **ṭika kāl** Ko shin of leg

1492. **ṭikam** Mu very cold (water, etc.)

1493. **ṭikir** Ko waist

1494. **ṭiŋgō** Mu(E) dancing bells

1495. **ṭiṭer vaṛnj** Mu little finger, **ṭiṭiaṛ vaṛnji** Ma id.

1495*a*. **ṭipun** A seed-drill [cf. Kol. *tipon*, (Kin.) *ṭipuṇ*; Mar. *tiphaṇ* id.]

1496. **ṭipka** A spot on leopard

1497. **ṭipka ḍapka** Mu rough (of surface)

1498. **ṭira** S-R mark on the forehead

1499. **ṭiri, ṭiṛi** F-H (p. 408) sp. small bird, **ṭiral** Mu Ma a small bird called in Ha. līṭi

1500. **ṭīkur vīśi** S-R bee, **ṭīkur**, *pl.* **-iŋ** Mu hornet, **nai-tīkur** Tr a small yellow wasp

1501. **ṭuŋ-ṭaŋne** Mu quickly

1502. **ṭuŋge** Ma sp. tortoise

1503. **ṭuṭili** Ma kind of receptacle

1504. **ṭuṭṭa** Mu kind of animal living in water called in Ha. ṭurṭa

1505. **ṭuṭṭa** Ma grass

1506. **ṭuḍḍi** Ch chin, M **ṭoḍ**, Ko(B) **ṭoḍḍu** id. [cf. Hi. *ṭhuḍḍī*, Ha. *ṭhōṛī* id.]

1507. **ṭunḍ-** Ch, **ṭunḍānā** Ph to stick to, be stuck, **tunḍānā** Tr to be stuck, or adhere to (of a burr), **ṭunḍ-** Mu to hold, grasp, embrace, **ṭunḍ-**, **tunḍ-** Ma to embrace, **ṭunḍnā** M to stick, **ṭunḍ-** Ko id. [? cf. Kui *ṭunḍa* to shut, close, stop up]

1508. **ṭuponj** Mu, **tupos** Ko rump [cf. Kui *ṭumi* rump of a bird or fowl, end of the spine]

1509. **ṭuyi** Mu buttock

1510. **ṭūṛāl** Ch boy, son, **ṭūṛi** Ch daughter, **ṭūrā**, *pl.* **ṭūrā̃** Ph boy, *fem.* **ṭūrī**, *pl.* **-hk** Ph, **tūṛāl** Tr a boy below marriageable age, *fem.* **tūṛī** Tr

1511. **ṭek(k)a** Ko seed of mango [cf. Pa. *ṭakka* pip]

1512. **ṭeŋga** Ko (large) stick [< IA., cf. Ha. *ṭhēngā̃* big stick; etc.]

1513. **ṭeṭṭe** S honeycomb, Pat. **ṭette** (i.e. **teṭṭe**) id. [< Te. *teṭṭe* beehive]

1514. **ṭeḍa** Ma leaf apron

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1515. **ṭenḍ-, teṇḍ-** A to take out, remove, **tōl ṭenḍ-** A to skin, **ṭenḍ-** Y to remove, peel off, open, **pāl ṭenḍ-** Y to milk, **ṭanḍānā** Ph to take out, remove, **ṭhanṛānā** W to put out, **tandānā** W to take out, **tanḍānā** Tr id., extract, **ṭanḍ-** Ch to take off (shirt, hat, etc.), **ṭanḍānā** Ch(D) to expel, **ṭanḍ-** Mu to take down a thing from above, squeeze out, peel, take off (shirt, shoes, ring from finger, etc.), **ṭanḍ-** G to take off clothes, **tenḍ-** Ma to take off (shoes), take out, **ṭenḍānā** M to open, **tenḍ-** S to take off (shirt, shoes, etc.), to open, peel, expel, extract, **ṭenḍ-** Ko to take off (hat, shirt) [*DED* 2480]

1516. **ṭēke** A teak, **ṭēkā** S-R, **tēkā-maṛā** Tr, **ṭeka, tēka** Ch, **ṭēkā** W, **tēkā** Ph, **ṭēka** G Mu Ma Ko, **ṭēkā** M id. [*DED* 2842]

1517. **ṭoi** Y seed of mango

1518. **ṭoka** S-R sign, hint

1519. **ṭokre** A shell of egg

1520. **ṭokli** A basket, **ṭukli** Ch id. (small), **ṭukkili** G basket, **ṭukil**, *pl.* **-iŋ** Mu medium-size basket, trough, **ṭukna** Mu basket [< IA.; cf. Hi. *ṭōknī*, *ṭokrī*, etc., Turner s.v. *ṭokrā*]

1521. **ṭoŋgi** Y Ch stone, **ṭōngī** Tr, **ṭongī** W Ph id.

1522. **ṭoŋgra** A Y knee, **ṭoŋgi** A elbow, **ṭoŋro** Ch knee, **ṭhaŋru** Mand., **ṭoṅgrā** L id. [*DED* 2419]

1523. **ṭoṭe** M lip [cf. *DED* 2698]

1524. **ṭoṭka** S-R turai vegetable, **toṭka** F-H (p. 362) turai creeper

1525. **ṭoṭṭi** A female (of birds and animals)

1526. **ṭoḍḍoma** Mu stalk of leaf, **toṛma** Ma, **ṭoṛme** Ko stalk [cf. Pa. *ḍoḍoma* handle of vessel]

1527. **ṭoḍḍi** A Ch, **toḍḍi** S-R Y mouth, **toḍḍi**, *pl.* **toṛk** Tr id., face, **ṭuḍi, ṭuḍḍi** Ph mouth, face, **ṭuḍī** W mouth, **ṭoḍi** G M, **ṭoḍḍi** Mu Ma, **toḍḍi** S id., **ṭoḍḍī, toḍḍī** S id., face

1528. **ṭoḍra**, *pl.* **-ŋ** neck [cf. Kuvi *ṭoṭro* throat]

1529. **ṭonḍa** D Mu Ko creeper [cf. Pa. *ṭuṇḍa* id.]

1530. **ṭonḍ** Mu platform in field for watching

1531. **ṭonḍri** S-R tondla vegetable [cf. Mar. *toṇḍlī* kind of plant]

1532. **ṭopli** S-R Y, **ṭoplī** Ph basket [cf. Hi. *ṭopan* a big basket, etc.]

1533. **ṭoyli** Mu kind of stringed instrument [cf. Pa. *ṭoyela* id.]

1534. **ṭoṛŋge** Mu female of cat or dog

1535. **ṭohni** Mand., **tuhni** Driberg elbow

1536. **ṭōṭī** Tr the hole-entrance to the nest of the bee called mas-phukī

1537. **ṭōnḍ** Ko butter-milk

1538. **ṭōnḍōrī** Tr a creeper, *Coccinea indica*

1539. **ṭōp** Mu flower of plantain tree

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Ḍ

1540. **ḍaka** A Ch(D) heel, **ḍākā** Tr, **ḍākā** W Ph id.

1541. **ḍagar polā** Ph man's necklace (red)

1542. **ḍagānā** M to cough, **ḍagi** M a cough, **ḍag(u)** Ko coughing, hawking, **dāginā** L to cough [cf. *DED* 2399]

1543. **ḍagur**, *pl.* **ḍaguk** Y big, **dagur** F-H (p. 216) great

1544. **ḍaguṛ** Mu forest path [< IA., cf. *ḍagar* path]

1545. **ḍaḍḍa** Ko female of animals, **ḍaḍa-barre** she-buffalo [cf. *DED* 2472]

1546. **ḍanḍ** G, **ḍanḍ**, **ḍenḍ** Ma fever

1547. **ḍanḍ** Ma (small) field

1548. **ḍanḍāri** S-R Gond dance and song ritual, **ḍanḍar** Mu a dance by men accompanied by song

1549. **ḍanḍik** Mu instant, moment

1550. **ḍapa** Mu basket

1551. **ḍabṛi** Mu tank

1552. **ḍama vil, ḍamah ḍukur** Mu rainbow

1553. **ḍay-** Mu to flee, *cs.* **ḍayh-** Mu, **ḍaiyānā, ḍaisi handānā** W to flee, run away, **ḍaiyānā** W id. [cf. Kuvi(?) *ḍeh-* to flee]

1554. **ḍargāl** W glutton, **ḍaṛgāl** Ph pot-bellied man

1555. **ḍāka** Ma step

1556. **ḍāṛī** W doe, Ph id., female of animals; cf. **ṭālī** and **ḍaḍḍa**

1557. **ḍāba** Mu upper storey, **ḍāba lōn** Mu a two-storeyed house [< Ha. *ḍhābā* id.; cf. Pa. *ḍāba* id.]

1558. **ḍāv** Ko oar

1559. **ḍāv būla** Ko backbone

1560. **ḍi²i** Ma compound

1561. **ḍik** Ko fan

1562. **ḍigānā** M to come down, **ḍig-** Ko to descend [< Te.]

1563. **ḍingānā** Tr to become erect, **ḍiŋ-** Mu to stand on one's toes

1564. **ḍiḍḍe** Mu hood of snake

1565. **ḍinḍa, ḍonḍa** Mu bud [cf. Pa. *ḍũḍi* id.; cf. also Ha. *ḍhũḍī* id.]

1566. **ḍīpi** Mu mud-wall

1567. **ḍīri** Ma bamboo framework for catching fish

1568. **ḍuḍu** S M stick, **ḍūḍi** M cane, stick [< Te. *ḍuḍḍu* stick, cudgel, *DED* 2706]

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1569. **ḍunḍal** Ko dust-storm

1570. **ḍuppal** A chital, **duppi** S spotted deer, **dupī** Pat. deer, cf. **luppi** [< Te. **ḍuppi, duppi, DED* 598]

1571. **ḍuba** S-R earth, dust, **dumu** S dust [cf. *DED* 2736]

1572. **ḍumal** S-R bare-headed

1573. **ḍumir** Mu a stringed instrument, Ko sp. musical instrument, Elwin (p. 526) **dumri** a guitar

1574. **ḍumo māṛa** Ko sp. tree

1575. **ḍuy-** Ko to strip (leaves of bough) [< Te. *ḍuyyu, duyyu* id.]

1576. **ḍurḍa** A, **ḍuṛki** Mu, **ḍuḍḍo** Ma dust

1577. **ḍusi** Mu receptacle made of paddy straw for storing grain

1578. **ḍuval**, *pl.* **-ir** A panther, S-R tiger, **ḍuval**, *pl.* **ḍuvahk** Mu, **ḍuval** Ma id., **ḍū, ḍūal** M, **ḍū**, *pl.* **-k** Ko, **dukāl(ī), duvāl** L id. [*DED* 596]

1579. **ḍuhkial** A wolf, **ḍuhkyā** S-R leopard [*DED* 596]

1580. **ḍūma** Ph spirit of a dead person [cf. Ha. *ḍūma* evil spirit, ghost]

1581. **ḍūmis** M humble bee

1582. **ḍeŋgal** Ma tall, **ḍeŋ(g)** Ko id., high, **dhōngāl, dhangāl** Tr tall man, **ḍhongal** W tall, **deng** L id., **dāṅk** L id., big [cf. Beng. *ḍheygā* a tall person]

1583. **ḍema** S-R S left, **demar** L id., left hand [< IA.; *see DED* 381]

1584. **ḍeyānā** S-R to jump, **dehkānā** S-R to throb, **ḍhay-** Y to jump, **ḍaiānā** Tr to leap, hop (horses, men), **ḍahkānā** W Ph to jump, leap, **ḍey-** G to jump, **ḍev-** Mu id., *cs.* **devih-/ḍevh-** Mu, **ḍey-** Ma to jump, **ḍehkānā** M id., **ḍey-** S id., to dance, **deyāna** (i.e. **ḍeyāna**) Pat. to jump, **dehekanā** L id., **deīnā** L to fall upon [cf. Kuvi(Su) *ḍēv-*, (S) *ḍēwinai*, (F) *dewali* jump, leap, bound]

1585. **ḍerī** S-R pillar

1586. **ḍerka** A belch, **dēr**, *pl.* **-k** Tr, **der** [*sic*], *pl.* **ḍerk** Ph id. [*DED* 2841(*b*)]

1587. **ḍehka boṭṭelk** S-R a wheat-flour dish

1588. **ḍēngāl** Tr a dog-pup

1589. **ḍēṭi**, *pl.* **-ŋ** Mu wart

1590. **ḍēṭkē** Tr sp. fish

1591. **ḍēra** Mu spindle

1592. **ḍēra** Ko hood of cobra

1593. **ḍēv-** Ko to scratch up earth (rats)

1594. **ḍēsum** Mu cloud, **desub** Hislop (Mad.) sky

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1595. **ḍoki** D kind of animal locally called kokkeṛa

1596. **ḍokka** Ko(C) LSI (Kōi, p. 549) belly [< Te.]

1597. **ḍokke** A Ch W Ph sp. lizard, **dokkē** Tr a small lizard, **ḍokke** Mu Ma garden lizard, **ḍoke** M lizard [*DED* 2415]

1598. **ḍoǥali**, *pl.* **ḍoǥalī** Mu black ant

1599. **ḍoǥor peṛeka** Mu backbone

1600. **ḍoǥǥāl** Tr a chameleon

1601. **ḍoǥḍoga** M thin

1602. **ḍoŋaṛ** Mu sp. fish

1603. **ḍoŋga**, **ḍoŋgal**, *pl.* **ḍoŋgalor** Ko thief, **ḍoŋg-** Ko to steal, **donga** M thief, **dongānā** M to steal [*DED* 2417]

1604. **ḍoŋga** Mu boat [< IA.]

1605. **ḍongur**, **ḍangur** Tr forest, **ḍongur** W Ph id. [< IA.]

1606. **ḍoŋge** Ma drop

1607. **ḍopong** (*pl.*) S-R leaf-cup, **ḍoppo** Tr, **ḍuppā** W, **ḍoppa**, **ḍappa** Ph small leaf-cup, **ḍoppa** G, **ḍoppa**, **ḍappa** Mu leaf-cup, **ḍopa** Ko id. [*DED* 2420]

1608. **ḍoṭi** Ma kind of basket

1609. **ḍoḍi** F-H (p. 429) cowpen, **ḍoḍī** Grigson (p. 332) [< Te. *doḍḍi*]

1610. **ḍoḍḍi** Ma bamboo receptacle for storing grain

1611. **ḍoḍḍo** A Y pit, **ḍhoḍhur** Tr hole in a tree [cf. Te. *donḍi* hole]

1612. **ḍonḍul(i)** Ma, **dhōndī** Tr a water snake

1613. **ḍona** A leaf-cup [cf. *DED* 2913]

1614. **ḍomar**, *pl.* **-ir** Ko conjuror [cf. Te. *dommari* a tumbler, acrobat]

1615. **ḍõyka** Mu a large variety of frog

1616. **ḍol-** Ma M Ko to die, **dolanā** L to perish, be destroyed [< Te. *ḍollu*]

1617. **ḍolla** S leaf-cup

1618. **ḍohkī** Ph a small drum

1619. **ḍohla**, *pl.* **-ŋ** Mu blunt wooden arrow, bamboo arrow

1620. **ḍōk** Ko shell of tortoise or of egg [cf. Pa. *ḍōki* shell, Te. *ḍokka* id.]

1621. **ḍōki**, *pl.* **-ŋ** D, **ḍhok** S-R crane

1622. **ḍōki** Ma hollow in tree

1623. **ḍōḍa** Ko boiled rice

1624. **ḍōḍā** Tr a bull-frog, small spider, **dōdāl** Tr a poisonous spider

1625. **ḍōbāl** Tr an old bullock

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1626. **ḍōbrī-kāp** Tr a soft, fibrous plant

1627. **ḍōmiāl** Tr the black cobra

1628. **ḍōreng (aiānā)** Tr to begin to ripen (of fruit only)

1629. **ḍōrlī** Tr sp. plant

Ḍh

1630. **ḍhaṛua** W, **ḍhaṛuva** Ph black-faced monkey

1631. **ḍhāṛ** Ph Mand. belly

1632. **ḍhuḍḍī** Tr spine, **ḍhuḍḍi** Ch back

1633. **ḍhulangī** Tr end of the spine

1634. **ḍhūla** Ch biggest variety of basket

1635. **ḍhokum**, *pl.* **ḍhokuk** A vulture

1636. **ḍhoḍḍhal** S-R stout, **dhödal** Tr id., *fem.* **dhōde** Tr, **dōdral-uṛum** Tr the very largest tick which infests cattle, **dhōdāl** L-H fat, stout [cf. *DED* 2875]

1637. **ḍhoḍḍhūs** S-R wicker fish-trap

1638. **ḍhōḍā**, *pl.* **-hk** Tr river, nala, **ḍhōḍa** Ch river, **ḍoṛā** Ph, **ḍōḍa** D G Mu Ma river, nullah, **ḍhoṛgi** Mu nullah [cf. *DED* 2921]

1639. **ḍhōl** Mu kind of dance, **ḍōl** Ma, **ḍōla** Ko drum [< IA.]

T

1640. **takkā** S-R sister, **takkā**, *pl.* **-hk** Tr elder sister, **takkā, takkāṛ**, *pl.* **takkāhk** Ph, **takkā** W id. ; cf. **akka** [*DED* 24]

1641. **takhaṛī** W balance [cf. *DED* 2457]

1642. **taggā-** A to stay, last, **taggānā** Tr to wear well, of clothes [*DED* 2443]

1643. **tangaḍ mangaḍ** S-R rough, obscure

1644. **tangē** Tr Ph elder brother's wife [*DED* 2445(*a*)]

1645. **tang-gōrāṛ** Tr wife's elder sister, **taŋoraṛ**, *pl.* **-k** Y husband's elder sister [*DED* 2445(*b*)]

1646. **taŋmari** Y grandson, **taŋmiyaṛ** Y granddaughter

1647. **taṭṭa** S basket of medium size [< Te. *taṭṭa*]

1648. **tad muriyal** Y, **tay muriyal** Ch husband's elder brother; cf. **muriyal**

1649. **tanajja** S-R wolf

1650. **tand-, tan-** Ma to beat, play on drum, **tan-** S to beat, shoot, play on drum, **taṅāna** Pat. to beat, **tand-** Ko to kick [cf. Te. *tannu*, *DED* 2481]

1651. **tannā** Tr W self (*sing.*), **tanwā** Tr his own, **tanai** Ch(D) self, **tānā** S-R self, **tān** Mu oneself, *obl. st.* **tan-** Mu [*DED* 2612]

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1652. **tannāl**, *pl.* **-oṛ** Tr elder brother, **tanhaṛāl** Tr id. (respectful), **tannā**, **tannāl**, **tannor** Ph elder brother, **tannàl** Driberg id. [*DED* 112]

1653. **tanne, tirne** Y two days after tomorrow, two days before yesterday

1654. **tandōrī** Tr flour or mash, of green maize; a leaf-wrapper in which fish are roasted in hot sand

1655. **tannor** W Ph bracelet

1656. **tape** Ma father, **tappe** LSI (Maria of Chanda, p. 540) Ko(C), **tāpe** L id. [*DED* 133]

1657. **tap-tapa man-** Mu to be crowded in a small place

1658. **tapṛi** Mu a slap

1659. **tapla** Ko metal pot for cooking

1660. **tabilī** W axe (for defence)

1661. **tammā** Tr self (*pl.*), they themselves, Ph self (*pl.*) [*DED* 2582]

1662. **tammur**, *pl.* **tammuṛ** Tr younger brother, **tammuṛāl** Tr id. (respectful), **tammur** Ch(D) W Ph brother, **tamur** S-R id., Y younger brother, **tam(m)or** G, **tammur** Mu id., **tammoṛ** Ma, **tammur** M, **tammun**, *pl.* **tammur** S, **tamun**, *pl.* **tamusk** Ko id. [*DED* 2513]

1663. **tar-** A, **tar- (tat-)** Y to bring, **tattānā**, (*imper.* **taṛā**) Tr id., **tatānā** W, **ta-** D G, **ta-/tar-/tatt-** Mu Ma S Ko id., **tattāna**, (*imper.* **tarā**) M id. [*DED* 2526]

1664. **tarāl** L, **tādal** (**d** = **ṛ**) Pat. sister

1665. **tarās** W, **taras** A snake, **taras**, *pl.* **-k** Y, **tarāsh** Tr, **taranj**, *pl.* **tarask** Ch, **taras**, *pl.* **-k** id., **taras** D, **taras**, *pl.* **-ī, -k** Mu, **tarās** Ma, **tārs** Ma(Dh), **tārs, taras** M, **tārs, tāṛs** Ko, **taraṣ(u)** S id. [*DED* 1949]

1666. **tari** Ch, **tarī** W beneath, **tarri** Driberg below [< IA.; cf. Hi. *tale* below, etc.]

1667. **tari-** Ch, **tarritānā** Ph to open, **tarītanā** Tr to be open (door), **tarī-** Mu to open (eyes, mouth, door, etc.), *cs.* **tarih-/tarh-** Mu, **taṛi** Ma to open (*tr.* and *intr.*), **teṛ-** Ma(O) to open, **terr-** Ko id. [*DED* 2667]

1668. **targānā** Tr to climb, Ch(D) W Ph id., *cs.* **targsahtānā, tarrahtānā** Ph, **tarr-** Ch to climb, **targ-** Mu id., *cs.* **tarih-/tarh-, tagih-/tagh-** Mu, **taṛg-** Ma, **taṛŋg-** Ma(Dh) to climb, **tarānā**, (*imper.* **tarrā**) M, **tarr-** Ko id.

1669. **tarŋe man-** Y to float

1670. **tarcānā** Tr to scrape, **taṛc-** Mu id., **tarsk** Ma id., plane, **task** D to level, scrape, G (hen) to scratch earth, **tarsk-/tarisk-** Mu id.

1671. **tarr** Grigson (p. 336) phratry, group of clan

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1672. **tarṛānā** Tr to root up (Hi. *ukhāṛnā*), **tarr-** Ch to dig up, **tarr-** Mu to scratch or dig up earth, **taṛ- (taṛt-)** Ma to uproot, weed; ? **tarv-** Ma to dig; cf. **taṛānā**

1673. **tarv-** Ma to stroke [cf. *DED* 2454]

1674. **tarva kīke** Ko sp. fish

1675. **tarson** Ko mustard

1676. **tarh-** Mu to anoint

1677. **tarhutānā** Ch(D) to sacrifice, **taruhtānā** Tr, **tarahtānā** W, **taruh siana** Hislop (Go.-S) id.

1678. **taṛaki** A liver, **tanākī, tanēkī** Tr, **tanēki** Ch id., **tanākī** Ph, **tarākī** W id., **taṛaki, taṛak** G Mu, **tāṇḍ²ki** Ma, **taṛki** S, **taṛk** Ko id. [*DED* 2546]

1679. **taṛal(i)** Ma bark-coat, **tăghalī** Grigson (p. 336) a raincoat made of strips of retted bark of the tree, *Kydia calycina*

1680. **taṛay** A Mu Ma, **taria** D tank

1680*a*. **taṛānā** Tr to dig or scratch up, of pigs, etc.; cf. **tarrānā**

1680*b*. **taṛi** Y river, **thaṛi** Ch(D) side, **daṛi** Mu bank of river, side, corner

1681. **taṛuli elli** A sp. rat, **tāṛel** Ma id. (Ha. dhān mūsā)

1682. **taṛki** Ko mat, **tarka** Elwin (p. 707) bamboo mat

1683. **taṛmi** A, **taḍmi** S-R fire, **tarmī** Tr a glowing piece of wood ash, **taṛmi** G Ma S burning coal, ember, **taṛm** Ko id. [*DED* 2542]

1684. **talk-** A to ask, beg, **tălehkānā** Tr to beg, ask for, especially bride, **talahkānā** W, **talkānā** to beg, **talahk-** Mu to beg, ask for, **tallihk** Mu marriage proposer, **tal²k-** Ma to ask, **talk-** Ma(S), **tālkānā** M beg, **tālpānā** M to ask, **talk-** Ko to beg, borrow, **talp-** LSI (Chanda-Koi, p. 545) [*DED* 2821]

1685. **talka** Mu kind of disease in the nose

1686. **talg-** Ko to strike, hit, hit the mark

1687. **talgaṛ** Ch cave

1688. **talla**, *pl.* **-ŋ** A Y head, **talā**, *pl.* **-hk** Tr, **talā** W id., **tala** Ch id., **talaṭe din** Ch noon, **talla**, *pl.* **-ŋ** G Mu head, **tala(i)**, *pl.* **-ŋ** Ma, **talla**, Ma(S) id., **tala** M, **talla** S id., **tala borse** S skull, **tala** Ko head, *pl.* **tallă**, **-ŋ tala-guḍa** Ko turban [*DED* 2529]

1689. **tallā** Tr the part of the comb in which honey is stored, **talla** Ma honeycomb [*DED* 2530]

1690. **tallur**, *pl.* **talluhk** Mu mother of animals or birds, hen which has laid eggs more than once, **tallur pēn** Mu a female deity, **talloṛ** Ma mother, female of animals, **talur kor** M hen, **talur** female of animals [cf. *DED* 2560]

1691. **tawēlī** Tr a bush with small red berries (*Phullanthus reticulatus*)

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1692. **tawwānā** Tr to be seen, to see, W to comprehend, **tavvānā** Ph to be visible, be understood [cf. Koṇḍa *to-* used as a negative base of *sūṛ-* to see]

1693. **tah- (taht-)** Y to pick (fruit), **tahak sīātānā** W to root up, **tahkānā** Ph to uproot, **teh-** Mu to pull out (plant from ground), **(teʔk-) (teʔkt-)** G Ma to pull out, pull out (hair), pluck (feathers), **taʔ-** Ma to pluck (feathers), **taʔk-** Ma(S) to pull, **tahk-** Ko to pull out (hair)

1694. **tahk** Mu near, **tahere** G id.

1695. **tāk-** A Y to walk, **tākmaṛ** Y walking, **tākānā** Tr W to walk, *cs.* **tākstānā** Tr, **tāksahtānā** W id., **tāk-** Mu Ma S Ko to walk [*DED* 2571]

1696. **tāṅgri-maṛā** Tr takkal tree

1697. **tāta, tātal,** *pl.* **tātalur** S, **tāta(l)** Ko mother's father

1698. **tāta** Tr a shallow pan of earthen ware

1699. **tāto** Y fresh

1700. **tād-** A Ch to be raised, **tādānā** Tr id.; cf. **tāhānā**

1701. **tāda** Y elder brother, husband's elder sister's husband, **tāḍa** [*sic*] S-R brother, **tādō,** *pl.* **-hk** Tr a brother, used in invocation, **tadal** Pat. brother

1702. **tādo,** *pl.* **-rk** Y father's father, **tādō-bābā** Tr paternal grandfather; cf. **tāda**

1703. **tāpa** Mu kind of fish-trap [< Ha. *thāpa*]

1704. **tāpa** Ko ladder

1705. **tāmar** Ko sp. lotus; **? dāmerā** S-R flower [cf. *DED* 2583]

1706. **tār-** A to spread, **tārānā** Tr Ph to spread out, **tārsī sīānā** W to spread, **tār-** G to spread, Mu id. (cloth, mat, etc.), to build nest, **tāṛ-** Ma to spread, (bird) to build nest, **tārānā** M to spread, **tār-** Ko spread out (mat) [*DED* 2574]

1707. **tārel** S-R larder

1708. **tārō** Tr the queen white-ant

1709. **tāṛ** G Ma Ko toddy palm, **tāṛi** S, **tāḍi** A id., **tādī kal** S-R palm liquor [cf. *DED* 2599]

1710. **tāṛī,** *pl.* **-ŋg** Tr lobe ear-ring, **tārī** W Ph ear-ring, **tāṛi,** *pl.* **-ŋ** Ma id. (female), **taṛi** F-H (p. 409) ear-ring

1711. **tāṛkīnā** W to scratch, **tārkānā** Tr Ph to scratch a place where it itches, **taṛk-** A Y to scratch, **tark-** Ch id., **tāṛk-** Mu G Ko id. [*DED* 2805]

1712. **tāwānā** Tr to pour jawa from a pot into a plate, **tāv-** Mu to skim off (cream)

1713. **tās-** G Mu Ma to put, (hen) to lay egg, **tāsānā** M to keep, **tās-** Ko to lay egg, **dāsānā** Ph to put, keep, to lay egg, L-H to lay (of eggs); cf. **tos-**

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1714. **tāsānā** W to loose (cattle), Ph to loosen, to let go, **tās-** G to abandon

1715. **tāhānā** S-R to lift, **tāhtānā** Tr Ch(D) id.; cf. **tād-**

1716. **tike** Mu there, in that direction

1717. **tigne** M short, straight

1718. **titi vaṛnj** Ko(B) little finger, **tītlā tirvīs** Ph id.

1719. **tindānā** Tr W Ph to eat, **tin-(titt-)** A Y G Mu Ma S, **tindānā** M id., **tinmuṛ** S eating [*DED* 2670(*a*)]

1720. **tina** S-R right, **tinaŋ kay, tindana kay** Mu right hand, **t° kav** right ear, **t° kāl** right leg, **tina, cina** S right, **tinaṛ kai** M right hand [*DED* 2670(*b*)]

1721. **tinaŋ** Ko straight [< Te.]

1722. **tiptā-pōtī** Tr kind of bead-necklace

1723. **tipṛī** Tr wooden handle of a hand mill-stone

1724. **tiplī : kan tiplī** W eyelid

1725. **tiyā** Grigson (p. 336) iron neck-ring

1726. **tiri-** A Y Ch to revolve, **tiritānā** Ch(D) to surround, **tirhutanā** Ch(D) to turn (*tr.*), **tirītānā** Tr to revolve, turn round, of bullocks in an oil-mill, or threshing, to wander, make a detour, *cs.* **tiruhtānā** to make to revolve, **tirīstānā** to make to wander, **tiṛitānā** W to wander, **tirahtānā** to turn (*tr.*), **tiritānā** Ph to turn over (in sleep), *cs.* **tirahtānā, tirisahtānā** Ph to cause to turn over, **tirī-** Mu(W), **tiṛī-** Mu(E) to turn, revolve (*intr.*), *cs.* **tirih-** Mu(W), **tiri-** Ma to revolve, **tirhānā** M id. (*tr.*), **tiri-** S to wind round, revolve (*intr.*), **tirah-/tirh-** S to make to revolve [*DED* 2655]

1727. **tirtirī (ḍokke)** Ph lizard

1728. **tirḍuḍḍi** Maria of Chindgaṛ (1951), **tirdudī** Grigson (p. 336) woman's dancing bamboo staff, adorned with iron pellet-bells

1729. **tirr** Ko hen-coop, cage for carrying fowls [cf. Te. *tirṛi* a sort of basket for catching fish]

1730. **tiṛ-** Mu (hole) to be blocked, *tr.* **tiṛh-/tiṛih-** Mu, **tiṛ?-** Ma to block up hole, **tiṛ-** M to be blocked up, **tihṛ-** Ko to block up

1731. **tiṛinj** A nail (of finger, toe), **tiṛinj**, *pl.* **tiṛisk** Ch nail of finger, **tiṛinj** Tr finger-nail, toe-nail, **tirīnj** W finger-nail, **tirvīnj**, *pl.* **tirvīsk** Ph finger, **tiṛinj** Mu(E), **hiṛinj**, *pl.* **hiṛsk/hiṛinjk** Mu(W) nail of finger, **hiṛinji**, *pl.* **hiṛisku** G id., **iṛnj(i)**, *pl.* **iṛsku** Ma id., toe-nail, **iṛsku** (*pl.*) M nail(s), **iṛnj**, *pl.* **-k** Ko finger-nail.

1732. **tiṛil** A, **tiril** Ch centipede, **tiṛil** Tr a caterpillar which crawls swiftly and bites, the large-coloured centipede, very poisonous [*DED* 2299]

1733. **tiṛpānā** Tr to sift earth from grain in a supa, **tīrpānā** Ph to sift; **? ṭirpāna** (i.e. **tirpāna**) Pat. to pick up [*DED* 2827]

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1734. **tilmulī** Haig bell

1735. **tiwwānā** Tr to become crooked of the fingers, or toes, in age or sickness

1736. **tih-** A to feed, **tihtānā** W, **tih-** Mu S, **ti²-** Ma id.; cf. **tin-** [*DED* 2670]

1737. **tītur** Ch wasp

1738. **tīyaṭ** S sweet [< Te. *tiyya*]

1739. **tungānā** S-R to do, **tuŋg-: ēr tuŋg-** G S to bathe, *cs.* **tuŋcah-** S, **tuŋg- : parkal tuŋg-** Ko to clean teeth with tooth-stick

1740. **tuḍum** S-R drum, **turam** Grigson (p. 336) id. [< Te. *tuḍumu*; *DED* 2699]

1741. **tutari** A goad, **tutar**, *pl.* **-iŋ** Mu id.

1742. **tuttānā** Tr to suck at the breast; ? **tutt-** Mu (serpent) to bite

1743. **tuddur** Tr the refuse of hemp

1744. **tunkī** L a piece [cf. *DED* 2707]

1745. **tuppa** Ko nest [cf. Kol. *tuppa* id., *DED* 2724]

1746. **tum** Ko a sneeze; cf. **tuh-** [cf. *DED* 2740]

1747. **tum** Mu hollowed trunk of tree for draining water [cf. Pa. *tum botta, tum bukka* id.; cf. also Ha. *tum* id. and *DED* 2786]

1748. **tumma** Mu gourd, gourd vessel [cf. *DED* 2733]

1749. **tumaḍī** L lizard

1750. **tumari** Hislop(Ma) leopard

1751. **tumri** A Y Ch ebony, **tumrī-maṛā** Tr tendu tree, *Diospyros melanoxylon*, **tumrī** W Ph, **tumir** G Mu(W), **tumṛi** Mu(E) id., **tumeri** Ma kendu, **tumer** M, **tumir māṛa** Ko tendu [*DED* 2732]

1752. **tura** S-R blowing horn, **tural gotta** (i.e. **tural goṭṭa**) Pat. trumpet or pipe

1753. **turungā (woiānā)** Tr a marriage rite which is performed after counting the dowry and before the bride embraces the party. Soot is smeared on the bride's body

1754. **turnju** Ma kind of flute

1755. **turtel** G fish-spear

1756. **turre**, *pl.* **-ŋ** Mu animal called in Ha. kebṛi, **toṛe** Ma id. [cf. Pa. *turre* id., *DED* 2752]

1757. **turs-** Ko to prod, poke (fire), **turrv-** Ko to thrust into, **dursānā** S-R to push, **dursal** S-R pusher, **duriyānā** S-R to press, **dursānā** Tr to fit one thing to another, W to stir, Ph to thrust in, **durrānā** Ph id., **dorrānā** Ph to penetrate, **durs-** Mu to push [*DED* 2795]

1758. **turśal** S-R ear-rings

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1759. **tuṛūpstāṇā** Tr to rinse out a cup or vessel which has some food at the bottom, **toṛp-** Ko to rinse (mouth)

1760. **tuṛmēl** Tr a tree with a milky sap

1761. **tul-** Ko to jump [< Te. *tuḷḷu*]

1762. **tullānā** Tr to be bored or pierced, *cs.* **tulhuttānā** Tr, **tullih-** Mu to scrape out or bore out the pulp of a gourd [*DED* 2907]

1763. **tuhkānā** Ph to sneeze, **tuhk** Ph a sneeze, **tuhkānā** Tr to cough, of cattle in the rains. It is the sign of coming rain, **tuh-** Mu to sneeze, **tuhk-** S, **tukhānā** L id. [? cf. *DED* 2740]

1764. **tuhkānā** Tr to be sore, of a woman's breast, while suckling

1765. **tuhkul** Mand. spit, saliva [cf. *DED* 2725]

1766. **tuhmelī** Ph sp. hornet [cf. *DED* 2731]

1767. **tūṭa** S-R peg

1768. **tūnānā** Tr to be possible, W Ph to be done, be managed, **tunvā** L bad, evil [*DED* 2799]

1769. **tūndām** Tr the bar of wood which secures a screen door at night

1770. **tūri** A *Cajanus indicus*, **tūriŋ** Y, **tōri**, *pl.* **-ŋ** Ma id. [cf. *DED* 2757]

1771. **tūṛ-** Ch to fly away, *cs.* **tūṛuh-** Ch to frighten away (birds), **tūṛ-** Y to rise, **tūrānā** Tr to fly away of dust, clothes, in the wind, **turehtānā** W to winnow, **tūrānā** Ph to fly up, *cs.* **tūrahtānā** Ph to cause to fly up, to squander, **tūṛ-** G to rise (dust, etc.), **tūṛ-** Mu to arise, be scattered (sparks), **tūṛh-/tūṛih-** Mu to separate dirt from grain with the help of wind

1772. **tūstana** Ch(D) to share, **tusānā** [*sic*] S-R to divide, **tūsānā** Tr (Vol. I, p. 68), **tusānā** Tr to divide into shares, **tūsī sīānā** W to distribute, **tūs** W a part, share, **tūs**, *pl.* **-k** Ph a portion, part, **tūsānā** Ph to divide, **tūs-** Mu divide, distribute, **tūsk-** Mu to share among oneselves, **tūs-** Ma to divide, Ko to divide into portions, **tūs kī-** S to divide

1773. **tekuṛe, tekuṛi** Y mushroom

1774. **tepe** Ko float (of rod and line) [< Te. *teppa*, *DED* 2812]

1775. **teppe** S leaf-cup pin

1776. **teyvil(i)** Ma a basket for carrying rice

1777. **ter-** A to extract (teeth), pluck (feathers)

1778. **ter-** A Y to be fierce (heat of sun), **tarītānā** Tr to be hot (of sun), **tarīstānā** Tr to heat bread over a flame after it has been cooked on iron, **tarrānā** Ph to be fierce (of sun), **taṛ-** Ma, **tar-** Ko id., **tars-/taris-** Mu to heat [*DED* 2832]

1779. **terāna** Pat. to repay [cf. *DED* 2833]

1780. **teriya** Ma luffa [< IA., cf. Hi. *taroi*, etc.]

1781. **teril**, *pl.* **-i** Ko sp. ant

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1782. **terus- (terusit-)** Y to quarrel, **tarutānā** Ch(D) id., **taṛhuttānā** Tr to fight, quarrel with, *cs.* **taṛhustānā** Tr to embroil, **tarehtānā** W Ph to quarrel, **ter²-** Ma id., abuse, scold, **terh-** S to abuse, **terahmud (d = ḍ)** Pat. a dispute

1783. **teṛk-** Ma to warm oneself by fire; to recover from illness

1784. **tela** S sp. fish

1785. **teli** Ma a fence

1786. **telkāl** S-R squint

1787. **tellay** Mu frying pan

1788. **tehc-** A Y Ch to winnow, **tehcānā** Tr to sift in a sūpā with a tossing motion, not sidewise, **tahcānā, tahcītānā** Ph to winnow [*DED* 2827]

1789. **tēd-** A Y to rise, **tēdānā** Ch(D) id., **ṭedānā** Ph to rise, *cs.* **tēcahtānā** Ph, **tēḍānā** [*sic*] to rise (especially from sleep), **ṭedānā** [*sic*] W to arise, **tēd-** D G Mu Ma S Ko to rise, arise; cf. **tēh-**

1790. **tēne** Ko bee, **t° nīy** Ko honey [< Te.]

1791. **tēr-** Ko to be finished, **tērsp-** Ko to finish (*tr.*) [< Te. *tēṛu*]

1792. **tēṛ-** Ma (water) springs from the ground

1793. **tēṛwā**, *pl.* **-hk** Tr the big stick of drum, chankār

1794. **tēl-** S to float, Ko to rise (dust) [< Te. *tēlu*]

1795. **tēle** Ma kind of apparatus for catching fish

1796. **tēh-** Mu to lift, raise from sleep, catch fish in a net, (preceded by **talla**) to dress hair, **tehtānā** Tr to build a house, to cause to rise, **tehtānā** Tr to build a house, **tehtānā** Ph to raise, lift up, **ṭehtānā** [*sic*] W arouse, **teh-** A G to lift, pick up, **tēh-** S to lift up, rouse, **te²-** Ma id., **tē(h)-** Ko to make to rise; cf. **tēd-**

1797. **tokenj** Mu, **tokonji** Ma feather

1798. **toġ** Ko dust, dirt, rubbish

1799. **toġaḍī** L blue

1800. **toṭor** Ma chin

1801. **toḍekene** L immediately, quickly

1802. **toṇḍe piṭe** G owl

1803. **todo** M *Ficus cunia*

1804. **toddo** Tr hock of an animal's hind leg

1805. **ṭopne** Ma quickly [cf. Kuvi(S) *toppe* id.]

1806. **torosk-** Mu to search

1807. **toṛer**, *pl.* **toṛehk** Mu owl

1808. **tolle** S-R first [cf. *DED* 2899]

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1809. **ṭos-**, **dos-** Ma to pour, **dosānā** S-R to lay, to apply, **dossānā** W Ph to put, **dassānā** Tr L-H to put down, place, lay eggs, **dos-** Mu to pour (from one pot into another), **ḍos-** S to lay egg, apply medicine, pour, **dosāna** Pat. to put; cf. **tās-**

1810. **tosūr** L brother

1811. **tohtānā** M to tie, **dohānā** M to build, **to²-** Ma to tie, bind, **toh-** Ma(S) id., **do²-** Ma to tie, **doh-** Ma(S) id., **toh-** Ko to bind, **doh-** A to bind, Y to tie, build, **doh-** Ch(D) to bind, **dohtānā** Tr W Ph to bind, tie, build a house, **doh-** G Mu S to tie [*DED* 2914]

1812. **tohk-** Ko to steal

1813. **tōkār** Tr W Ph tail, **tōkor** A, **tōkar**, *pl.* **-k** Ch id., **tōkar** G Mu id., Mu portion of men's cloth dangling behind, **tōkaṛ(i)**, *pl.* **tōkaḫku** Ma, **tōka** M Ko, **tōḳor**, *pl.* **tōkohku** S id. [*DED* 2916]

1814. **tōŋge** Ma(S) nullah

1815. **tōc-** A to carry on head, **tōcānā** Tr to put on one's head, Ph to carry on head, **tōc-** Mu Ma id., **tōhc-** S, **tōs-** Ko id. [*DED* 2919, cf. also Kui *ḍūsa* to carry on the head, Kuvi(F) *jūchali*, Pe. *jōc-* id.]

1816. **tōnj-** Mu to dive, submerge head under water while bathing

1817. **tōtā** Tr outer skin of a gulli or mahua fruit

1818. **tōnde ḍokke** Mu a kind of very slow-moving lizard

1819. **tōy-** A Y to swell, **toiānā** Tr id., of body, **toiyānā** W, **toitānā**, **toyānā** Ph to swell, **tōy-** Mu Ma S Ko id., **tōyānā** M id.

1820. **tōya** Y Ch G Mu Ma S fig, *Ficus glomerata*, **toya** A Ko, **toiā** Tr, **toyā** W Ph M id. [*DED* 2915]

1821. **tōrānā** Tr to pour out water, **torānā**, **torrītānā** Ph, **torsī sīānā** W to pour out, **tor-** F-H (p. 319) id., **tōr-** Mu to draw water from well, to bale out

1822. **tōrel** Ko snake gourd

1823. **tōṛ(i)**, *pl.* **tōḫku** Ma large feather, **mal-tohk** Elwin (p. 710) feathers of an arrow

1824. **tōṛa** Ma(O) mud

1825. **tōṛā** Tr the blood which preceded the birth of a child

1826. **tōṛi** A Y Ch earth soil, **tōṛī** Tr W, **torī** Ph earth, **toṛi**, **toṛei** G, **tōṛi**, **toṛiy**, **taṛi** Mu id., **toṛi** Ma id., clay, **toṛyoṛ** Ma(O) earth, **toṛi** M dust, S soil

1827. **tōṛhānā** Tr to sleep (only in marriage songs)

1828. **tōl** A Y skin, **tōl**, *pl.* **-k** Tr skin, hide, **tol** W Ph bark of tree, leather, skin, **tōla** D G M skin, bark of tree, **tōl** Mu id., skin of fruit, **tōla** Ma skin, **tōlu** Ma bark of tree, **tōl(u)**, *pl.* **tōlku** S skin, bark of tree, skin of fruit, **tolka** Ko id. [*DED* 2937]

1829. **tōl-** Ko to drive, drive away

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1830. **tōsa** G throat, **tōsa** Mu(W), **sōsa** Mu(E) id., **tōsa, tōṛsa** Ma, **tosu** L id.

1831. **tōh-** A Y Mu to show, **tō²-** Ma, **tōh-** Ko id., **tohānā** S-R L id. [*DED* 2942]

D

1832. **dao**, *pl.* **dauṛ** Tr father, **dhāū**, *pl.* **-rk** Ch(D) id.

1833. **dadī** L bank, brink, brim [cf. Pa.(S) *ḍaḍḍi* bank of river]

1834. **danḍ** A Y upper arm, **danḍa** G Ma Ko id. [*DED* 2476]

1835. **danḍos** S-R greeting

1836. **dadra** S-R lower abdomen

1837. **dandai** Tr sp. fish

1838. **dabba** S-R mirror

1839. **damsa** F-H (p. 268) kind of dance

1840. **day-** Mu to stink, **dayŋg-** Mu to be fragrant, **dayŋ-** Mu(N) to stink, **dayŋ-** Ma id., **dayŋg-, doyŋ-** G, **daingānā** S-R Tr Ph id., W id., to smell (*intr.*), **doinganā** M to smell bad

1841. **darkanā** L to mix, mingle

1842. **darkā** L fox; cf. **narkā**

1843. **darpenj**, *pl.* **darpehk** Mu mirror [< IA.]

1844. **darbāl** Ph a dirty man, **dōrbāl** Tr dirty

1845. **darbe, davar** L soft

1846. **daṛ** Y dew

1847. **daṛeŋ-/daṛeŋg-** Mu to be cold, **daṛŋg-** Mu to be cold, cool, **daṛŋgi²-** Ma to make cold [cf. *DED* 2473]

1848. **daṛpa** S kitchen garden

1849. **daṛmi** A shade, shadow, **dharmi** Ch, **dhaṛmi** Ch(D) id., **dharmī** Tr W Ph, **daṛmi** G Ma, **daṛm, daṛam** Mu, **daṛm** M id.

1850. **dallī** W Ph bank

1851. **dalsānā** Tr to pound (with fists or club), to thresh with flail, **dalsānā, dolsānā** Ph to pound, **dālsānā** S-R id. [< IA., cf. Hi. *dalnā*]

1852. **davḍī** S-R basket to carry cowdung

1853. **davha** Mu path

1854. **dasondhī** Ph a Pardhān

1855. **dasnā** W hole

1856. **dātī** S-R place where wood is cut

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1857. **dādāl** W Ph father, **dādī** Ph father's father, **dāda**, *pl.* **-lor** elder brother, wife's elder sister's husband, **dādi** Mu father's father, son's son, son's daughter, daughter's daughter's husband, **dādal** Ma elder brother, **dādi** M father's father, **dādal**, *pl.* **-ur** S father's father, elder brother, **dāda** Ko elder brother, **dādo** Ko father's father [< IA.]

1858. **dāri** A dal, **dārī** W Ph lentil, dāl [< IA.]

1859. **dāṛī** Tr whirligig beetle

1860. **dāṛŋgo** G Mu Ma mahua liquor, **dāṛŋgo kal** M alcohol, liquor, **dārangā** W, **ḍāranǵā** Ph wine

1861. **dikṛi** A Y Ch cloth, **dikṛī**, *pl.* **-ŋ́** cloth, in *pl.* clothes, W apparel, clothes, **dikṛī**, **dikṛī** Ph id.

1862. **diŋiya**, **duŋǵiya**, **deyŋga** Mu tobacco

1863. **diṭo**, *pl.* **diṭõ** Mu stilt

1864. **diḍḍi** S-R lane [cf. *DED* 2631]

1865. **dippa** Mu highland for cultivation, forest field

1866. **dibaṛ pāṭa** Mu kind of Muria song

1867. **dibbe** M much

1868. **dirdo piṭe** Ko woodpecker

1869. **dībe** M heap [cf. *DED* 2641]

1870. **dīr**, **dhīr**, *pl.* **-iŋ** Mu kind of bamboo fish-trap

1871. **duǵadi** Hislop (Maria) plantain, **duǵdī** L id.

1872. **duǵgi** Ma float of fishing rod

1873. **dutu** Moss, **duttī** L basket, **dūtū**, *pl.* **-hk** Tr id.

1874. **dudo** A breast (of woman), **dudu** Ph, **dūdū** Tr, **dūdo** G Mu id., **dudar** Ko udder

1875. **dudli** Ko down (of birds)

1876. **dumul** Ko dust [cf. Te. *dummu*, etc., *DED* 2736]

1877. **dum-dum (aiānā)** Tr to be burnt of food, **dhumsī** Tr burnt bhāt, **dumdum āyānā** Ph to be burnt

1878. **dumme** W Ph necklace (men's), **domesar** S-R necklace, **dumma**, *pl.* **dummeŋ** Ma bead of necklace, **dhume** L necklace

1879. **dur-** Mu to burn trees for jhum cultivation

1880. **durāṛ lenj** M March month, **durari** F-H (p. 310) the Gond month corresponding to February-March

1881. **durgo** Ma sp. small fish

1882. **durdur aiānā** Tr to be smashed to bits, **durdur āyānā** Ph id.

1883. **durrom** D dust, **durra** Ma, **dhurro** W id.

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1883*a*. **duṛk bāṛī** Tr an ear-ring

1884. **dulga kīke** Ko sp. fish; cf. **durgo**

1885. **dūlī** M *Embelia robusta*

1886. **deg-** Mu to break off, come to an end, **deg-** to break, e.g. rope (*intr.*), **deg-** M to burst (*intr.*), **dehānā** M to break (*tr.*), **deg-** Ko, to break (*intr.*), **deganā** L id., **dekhanā** L to tear, rend

1887. **denā** S-R story

1888. **deh-** Ko to cut hair

1889. **dai** Tr mother, **dāī**, *pls.* **-ng, -sk** Ph id., **dāī harī** Ph respectful form

1890. **daitur** S-R Tr Ch(D) devil, **daithur, dait** W Ph demon [< IA., cf. Skt. *daitya*]

1891. **donda** Ma dewlap, **dōn̲rdal** Tr id.

1892. **donde kāl** Ko calf of leg

1893. **dondera** F-H (p. 346) *Bauhinia racemosa*, **donder** M *B. retusa* (pāḍer), **dōnderā-maṛā** Tr jhagaria tree

1894. **dora** Ko hole (in tree) [cf. *DED* 2911]

1895. **dorrānā** Tr to be tired, **dorr-** Ch id., **dorsutānā** Ch(D) to tire (*tr.*), **dorīnā** W to be tired, **dorsahtānā** W to tire another, **durrānā, dorrānā** Ph to be tired; cf. **dōg-**

1896. **dork-** Ko to be found, **doroktor** LSI (Maṛia of Bastar, p. 535) he was found [*DED* 2896]

1897. **dorkānā** Ph cheeks to be shrunk, to grow old, **dōrkānā** Tr to sink or fall in (of cheeks)

1898. **dorg-** Ma (buffalo) to wallow, **doṛg-** Mu id.

1899. **dorguṛ**, *pl.* **dorguhk** Mu a piece of mat attached to two poles for carrying earth

1900. **dorba** G Ma Ko lung; **?ḍobba** S intestine [cf. Pa. *dorba*, etc., *DED* 2898]

1901. **doṛi** Mu below, **doṛita hilvi** Mu lower lip

1902. **doṛī-** Mu to bow [cf. *DED* 2904]

1903. **doh-** Mu to cleanse (utensils)

1904. **dōg-** Mu to be tired, be defeated, Ma to be tired, be slack, be loose; cf. **dorrānā**

1905. **dōpa** S cloth for women

1906. **dōbe** Mu kind of vegetable [< Ha. *dhōbā*]

1907. **dōr-dōr (wangānā)** Tr to leak profusely

1908. **ḍōlam** S roof

1909. **dōliāḷ dokkē** Tr chameleon

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Dh

1910. **dhaniyā** W Ph plate, **dhaḍiyā, dhanvā** S-R id., **daṛiya,** *pl.* **-ŋ** Mu leaf-plate

1911. **dhut(t)a** Mu jungle

1912. **dhurwāl** Tr the chief or one of the chief tribal divisions

1913. **dhusir** Elwin (p. 526) kind of fiddle

1914. **dhūkā** Ph gust of wind, **duka pirr** Mu storm

1915. **dhūkī** Ph cholera

1916. **dheṇḍki** A, **dheṇki** S-R back

N

1917. **nakkā** W Ph abundant, much, **nakan, nakte** Mu much, **nekkā** LSI (Chanda-Maṛia, p. 540) very

1918. **naṭal,** *pl.* **-k** A intestinal worms

1919. **naḍum** S-R Y middle, **naḍḍum** Tr Ch(D) Ph id., among, **naḍum** W among, **naḍḍum** Mu middle, **naḍum narka** Mu midnight, **naḍum** Ma S middle, M id., between, **naḍ narka** Ko midnight, **naṛmita** Ko internal [*DED* 2959]

1920. **naḍḍi** Ma bund of field

1921. **natt-** Ch to throw down, **nattānā** Tr to dash or throw down, discard, throw away, divorce, abandon (habit), W Ph to give birth to, calve, **naccānā** W to cast, fling, **naccānā, nacchānā** Ph id., *cs.* **naccahtānā** Ph

1922. **nan,** *pl.* **-k** Mu vein

1923. **nana** S-R I, **nan, nana** Y, **anā, annā** Tr, **ana** Ch, **nannā** W Ph, **nana** D id., **nan(n)a** Mu S, **nanna** G, **nana, nan** Ma, **nana** M id. [*DED* 4234]

1924. **nand māṭi** W a root used in the worship of Baṛā Deo

1925. **nappal** Tr snub-nosed

1926. **nammānā** S-R to cut (a rope), **namusānā** S-R to decide, **nam-** F-H (p. 195) to be torn, **namus-** F-H to tear, **nam-** Y to cut with teeth, **nammānā** Tr to be snapped or broken (of fibrous articles), Ph to be broken, **namsahtānā** Ph to break (*tr.*)

1927. **nay noṛonj** Mu kind of lizard called in Ha. jhulan ṭeṇḍkā

1928. **naral,** *pl.* **-ku** S vein, **naram,** *pl.* **narask** Ko id. [cf. *DED* 2364]

1929. **narum, nar-uppe** Ko mongoose

1930. **narkal,** *pl.* **narkaśku** Ma jackal, **naṙkka** Ko id.; cf. **daṛkā** [cf. *DED* 2981].

1931. **nark-** Ch to cut (wood), **naṛk-** Ch to cut with axe, **narkānā** Tr to cut (wood), W Ph to chop, **naṛk-** Mu to cut with axe, **naṛk-** Ma M to cut (firewood), **nark-** S to cut (fuel), **nark-, naṛk-** Ko to cut, cut down; cf. **neṭk-** [*DED* 3001]

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1932. **narka** A Y Ch D G night, **narkā** Tr id., **narkā parrī** Tr all night long, **narkā** Ph night, **n° pallī** Ph whole night, **narkhāi** Ph yesterday, **narkaī** W morrow, **narkā** W night, **narkhey** Driberg early, **narka** night, **narkay, narki** Mu early in the morning, **naḫka** Ma night, **naḫkaiṇe** Ma, **naḫkome** Ma(O) early in the morning, **narkā** M night, **narkom** M dawn, **narka, narkaṛ** S night, darkness, **narka** Ko night, **narkok** Ko morning [*DED* 2985]

1933. **narġi** Ko much, many

1934. **narḍe**, *pl.* **narḍē** S lung

1935. **narpal** Tr old, useless (of men and bullocks), **narpāl** Ph id.

1936. **narm-** A Y Ch to sleep, **narmānā** Tr to sleep, **nāmānā** Tr id., *cs.* **narmsuh-tānā** Tr, **narmīnā** W Ph to sleep

1937. **narva** Ch stream

1938. **narwānj** Tr a worm, **narvānj**, *pl.* **narvāsk** Ch earthworm, **nārvānj**, *pl.* **-k** Ph id., **nāḍvānj** S-R water worms, **nervonj** G earthworm, **nervunji** Ma id. [*DED* 2367]

1939. **nars-** Ko to learn, **narsp-** Ko to teach

1940. **narhuttānā** Tr to carry, be loaded with

1941. **naṛ**, *pl.* **-k** Tr bug, **nark** W, **nar**, *pl.* **-k** Ph id., **naṛ**, *pl.* **-ku** D, **naṛ**, *pl.* **-k** Mu, **naṛ(i)**, *pl.* **-ku** Ma id. [*DED* 2998]

1942. **naṛam** Tr penis of animals [*DED* 3048]

1943. **naṛumi** G sand, **nanumi** Ma, **naṇomi** Ma(O) id.

1944. **naṛġa** Mu middle rib of leaf

1945. **naṛpā** W double, **naṭpā (kiyānā)** Tr to fold, **narpā** Ph double twofold

1946. **nalla**, *pl.* **-ŋ** Mu, **nalla** Ma L palm of hand

1947. **nalla** Ko(B) liver [< Te. *nalla* black]

1948. **nal²-** Ma to strike

1949. **nawītānā** Tr to grow crooked, of a rheumatic old woman, or damaged hemp, **nāv-** Ma to bend, be flexible

1950. **navral** A bridegroom, **navri** A bride, **nauṛā** Tr bridegroom, **nauṛī** Tr bride [< Mar. *navrā*]

1951. **nas-panne** S-R toad, **nas pannē** Tr Ph toad whose body exudes water, **nas-vēlī** Tr Ph a creeper used to poison fish [*DED* 2955]

1952. **nākānā** Tr Ph to lick, **nākīnā** W id., **nāk-** Mu Ma S Ko id., **nākanā** M id. [*DED* 2945]

1953. **nāġ taras** A cobra, **nāŋ(g) taras** D id.; cf. **nāẏam taras** [<IA.]

1954. **nāgnā** L to forget

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1955. **nāṅgā** Tr Ph then (of past time), **nàngane** Driberg in the first place, **nangā** S-R before, **nangāḍa** S-R id., previous, earlier, **naŋga** Ko previously

1956. **nāŋgyal** A S-R plough, **nāŋgal** Y, **nāŋgel** W Ph id., **nāŋgel**, *pl.* **-iŋ** G Mu, **nāŋgili**, *pl.* **nāŋgisku** Ma, **nāŋgel** M, **nāŋgel**, *pl.* **-i** Ko id. [*DED* 2368]

1957. **nāṭuva**, *pl.* **-ku** Ko(C) woman

1958. **nāno** M Ko elder sister

1959. **nānci** M *Bambusa arundinacea*

1960. **nāndānā** Tr W Ph to be wet, get wet, *cs.* **nāhtānā** Tr W Ph to wet, soak, **nāndstānā** Tr, **nāhānā** S-R id., **nān-** Yo to be wet, **nāh-** Y to make wet, **nāh-** G Mu to make wet, **nāʔ-** Ma, **nāh-** Ma(S) id., **nāndānā** M to get wet, **nānd-** S to get wet, **nāh-** S to make wet, **nānd-** Ko to get wet, **nā(h)-** Ko to make wet [*DED* 3006]

1961. **nāmum** M *Dalbergia latifolia* (Shisham), **namum** Elwin (p. 717) id.

1962. **nāyam taras** S-R cobra, **nāyum**, *pl.* **-ī** Mu, **nay trās** S, **nay tars** Ko id.; cf. **nāg taras**

1963. **nār** Mu sp. fish (Ha. bāmī), **nāṛī** Tr the eel-like Bām fish

1964. **nār** (*obl. base* **nāṭ-**), *pl.* **nāhk** A Y Tr W Ph D G Mu village, **nāṛ** (*obl. base* **nāṭ-**), *pl.* **nāḫku** Ma id., **nār** M id., **nār**, *pl.* **nāhku** S, **nār**, *pl.* **nā(h)k** Ko id. [*DED* 2012]

1965. **nār ēpa** S Anjan tree (from which rope is prepared)

1966. **nārel** S-R, **nāreyal** Mu, **nārel** Ko coconut [<IA.]

1967. **nāṛ**, *pl.* **-k** Tr Ph a crack in a pot [*DED* 2387]

1968. **nāṛa** Mu leather-strap used to tie yoke to the plough [<IA.; cf. Hi. *nārā*]

1969. **nāṛi** A Y tomorrow, **nāṛi, nāri** Ch id., **nāṛī** Tr, **nārī** Ph id., **nāṛī** W yesterday(?), **nāṛ** D, **nāṛi** G, **nāṛi**, **nāṛ** Mu, **nāṛ(i)** Ma, **nāṛi** S, **nāṛ** Ko id. [*DED* 3023]

1970. **nāṛītānā** Tr L-H to swim, of a fish, **nāṛītānā**, **nārītānā** Ph id., **nāṛī-** G Mu to swim, float, **nāṛtānā** M to swim, **nāḍiyānā** L id.

1971. **nāṛānā** Ph to see, look at, **nāṛīnā** W to see, **nādīnā** W to gaze [cf. *DED* 3011]

1972. **nālvir** (*m.*), **nāluŋ** (*f., n.*) Y four, **nāluŋ** Ch, **nālung** W Tr, **nālũ** Ph four, **lālur (jhan)** Mand. four (men), **lālũ** Mand. four (*non-masc.*), **nālvur** (*m.*) G, **nālvur** (*m.*) Mu(W), **nālvuṛ** Mu(E) four (*m.*), **nāluŋ** Mu four (*non-masc.*), **nālvur, nāluŋ** Ma id., **nālu** M four, **nālgur** (*m.*), **nāluŋ** (*non-masc.*) S id [*DED* 3024]

1973. **nāsen** Tr Ph seed of mahua fruit

1974. **nāhk-** G, **nāʔk-** Ma to open eyes

1975. **nikk-** Ko to stretch forward (*intr.*)

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1976. **nikkā** W, **nikkhā** Ph beauty; good, beautiful [cf. Pa. *niko* good, *DED* 3096]

1977. **nitt-** A to stand, *cs.* **nittis-** A, **nittānā, nillānā** Tr to stand, *cs.* **nilehtānā** Tr, **nitānā** W to stand, *cs.* **nīlahtānā** W, **nittānā** (*2 sg. imper.* **nillā**) Ph to stand, *cs.* **niccahtānā** Ph, **nit-** Mu to stand, *cs.* **nitih-** Mu, **nitānā, nilānā** M to stand, **nil-**, *cs.* **nipcah-** S id., **nil- (nitt-)**, *cs.* **nilsp-** Ko id. [*DED* 3043]

1978. **nind-** A Ch G Mu Ma to be filled, **nindānā** Tr Ph, **ninnatānā** W id., **nīndtā** M full, **niṇḍ-, neṇḍ-** Ko to be filled; cf. **nih-** [*DED* 3049]

1979. **ninde kī-** Mu to weep

1980. **ninne** A Y yesterday, **ninnē** Tr W Ph id., **nine** D Mu, **ninne** Ma Ko, **nīne** M id. [*DED* 3109]

1981. **nimaro** Hislop (Gayeti) hard

1982. **nira baḍḍa** Mu kind of mushroom

1983. **niraṉjal** Tr an internal organ, possibly sweet bread, **naṟnjaṟi** Ma an internal organ (pancreas ?) [*DED* 3110]

1984. **niril** Ph pulse in child's head, **niṛil** Tr id.

1985. **nirum** S-R pure, fully, completely

1986. **nirūṛ-maṛā** Tr the Jamrās tree (*Elacodendrum glaucum*)

1987. **nirkon** S-R strict

1988. **nirgirī** Tr Ph shin

1989. **nirpal** Ma thin (man or woman)

1990. **nirral**, *pl.* **nirrahk** D leopard, **niral**, *pl.* **nirahk** G Mu id., **niṛal(i)** Ma, **nīral** M id.

1991. **nirv-** Ch (fire) to burn (*intr.*), **nirwānā** Tr id., *cs.* **nirustānā** Tr, **nirvi²-** G to light a lamp, Ma to burn (*tr.*) [*DED* 2389]

1992. **nirsu**, *pl.* **nirsuhku** S axle [< Te. *irsu*]

1993. **niṛksi niṛksi (āṛānā)** Tr to cry out with gasps, lustily

1994. **niṛguṛ** Ch spine

1995. **niṛjaṛ** Tr spleen of animals

1996. **niṛnd-** Ma to sink into (mud)

1997. **niṛ-niṛ (panjānā)** Tr to be crammed full after eating

1998. **nilk** Tr mould on leather

1999. **nih-** A to fill (*tr.*), **nihtānā** Tr W, **nihṭānā, nihcahtānā, nihcānā** Ph id., **nih-** G Mu S Ko id., **ni²-** Ma, **nihānā** M id.; cf. **nind-**

2000. **nihāli** S-R breakfast

2001. **nī** A Ch Tr W Ph oil, **neyi** S-R id., **nīy, ney** Mu, **nīy(i)** Ma, **ṇeī** M, **nīy(y)u** S id., **nīy** Ko ghee [*DED* 3104]

2002. **nīṭ** S-R right, proper, **nīṭum, nītum** L indeed, truly

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2003. **nīnd** L anger

2004. **nīr** S-R Y Ch W Ph G Mu M S Ko ashes, **nīr**, *pl.* **nīhk**, *gen.* **nītā** Tr, **nīṛ(i)**, (*obl. st.* **nīṭ-**) Ma id. [*DED* 3060]

2005. **nīral kanjī** Tr tree called Dhayas in Hi.

2006. **nīrē** Tr, **nīre** W Ph Mu Ma, **nīre, nīṛe** Ch last year [cf. Pa. *nirḍi*, Ga.(Oll.) *nirḍin* last year]

2007. **nīrguli** A *Vitex negundo*

2008. **nīr vellum** S-R white ants, **nīr-allum** Tr an insect which damages the roots of chillie plants; cf. **allum**

2009. **nīṛa, nīṛka** S shade, **nīrā** L shadow, **nīṛka** Ko shade [*DED* 3046]

2010. **nīṛkāl** Tr blue

2011. **nungu** L bow

2012. **nuy** Ko well [< Te.]

2013. **nurne** Ph whole, complete

2014. **nulpē** Tr W Ph evening, **nulpeh bēra** D id., **nulpe** Mu id., night, **nulpehok** in the evening, at night, **nulpe** Ma evening; cf. **mulitānā**

2015. **nulle** A mosquito, **nullen** S-R small flies, **nule**, *pl.* **-ŋ** mosquito, **nullē** Tr Ph id., W gnat, sand-fly, **nulle** Mu Ma a small insect which bites in the rainy season, **nulle**, *pl.* **nullē** S mosquito, **nūle** M, **nulle** Ko id. [*DED* 3077]

2016. **nusme**, *pl.* **-k** mosquito D Ma [cf. Te. *nusuma*, *DED* 3077]

2017. **nūka** W broken rice, **nūkāng** Tr broken chironji kernels, **nūka**, *pl.* **-ŋ** G Mu broken rice, **nūkaŋ** (*pl.*) Ma husked rice, **nukā** M, **nūka** Ko id. [*DED* 3089]

2018. **nūŋg** A Y sesamum, **nūng** Tr W Ph id., tili, **nūŋg** Mu Ko, **nūŋ** G Mu S, id., **nūŋ nīy** Ma sesamum oil [*DED* 3081]

2019. **nūr** S-R hundred, **nūr**, *pl.* **nūhk** Tr Ch, **nur** Hislop (Go, Gayeti), **nuru** Hislop (Ma) id. [*DED* 3090]

2020. **nūl** Y Ch Ph thread, W string, **nūl** (*gen.* **nūda**) Mu, **nūl** M S Ko thread [*DED* 3087]

2021. **nūsī** Tr flour-weevil, W Ph weevil, **nusi** S-R crop rust

2022. **neīng** L beans

2023. **nekanā** L to insult, abuse

2024. **neṭa** Ko wall, **naṭṭa** Mu mud wall

2025. **neṭk-** A to cut (firewood), Y to cut by splitting, **naṭk-** Ch to cut (wood); cf. **nark-**

2026. **netka** Ko snail [cf. *DED* 2965]

2027. **nettur** A Y blood, **nattur** Tr Ch W Ph Mu id., **nattur raŋ** Ch red, **natral** Mu blackish red, **netturi** G Ma, **nettur** S Ko, **netur** M id. **netral** Hislop (Maria) red [*DED* 3106]

2028. no entry

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2029. **nemuri** M *Memecylon umbellatum*

2030. **ney** A dog, **nay** Y, **ney, nay,** Ch D, **nai,** *pl.* **-k** Tr Ph, **nái** W, **nay** G Mu S, **nayyu, nay** Ma(S), **ney,** *pl.* **-k** Ma Ko, **nāī** M id. [*DED* 3022]

2031. **ney ḍokke** A chameleon

2032. **neyp-** Ma to make smooth

2033. **neronḍa** A G Ma castor plant, **eranḍi** Y id., **neron nīy** Ko castor-oil [< IA.]

2034. **nersal** L leg

2035. **nela** M good

2036. **nelenj** S-R G, **lelenj** A moon, **nalēnj** Tr new moon, **nalenj** W Ph moon, **nalenj,** *pl.* **nalesk, lalenj, lelenj** Mu moon, month, **lēnj** Ma Ko moon, **lenj** M month, **nelenj** M moon [*DED* 3113]

2037. **nelli** A Y G M aonla tree, *Phyllanthus emblica*, **nalli** Ch, **nallī-maṛā** Tr, **nallī** W Ph id., **nāli** M, **neli māṛa** Ko id. [*DED* 3115]

2038. **neh-** Ko to keep

2039. **nehar** S-R slowly

2040. **nehānā** M to clean, sweep

2041. **nehene** F-H (p. 216) well, **nahanā** W well (of health), **nahnal** Ph excellent, good, **nehnay** Mu much, **nehna** Mu(N) good, **ne²na** Ma good, **nehna** M id., handsome, **nihnā** L good, **nehna** Hislop (Go.-S) glad [*DED* 3096]

2042. **nēkānā** S-R to sound, **nēksānā** S-R to play on musical instruments, **nekānā** Tr to sound, of a pot, gong or bell; *cs.* **nēkstānā** Tr to play any musical instrument, **nēk-** G Mu (musical instruments) to sound, *cs.* **nēkih-** Mu to play on drums, etc., **nēk-** Ma to sound (bell), **nēkānā** M to ring [cf. Naik. *nēk-*]

2043. **nēŋ-** A to enter, **nēngānā** S-R id., **nēngusānā** S-R to thrust, pierce, **nengānā** W to intrude, Ph to enter, **necahtānā** Ph to make to enter, **nehtānā** Ph to shut in (cattle), **nēŋ-** Mu to enter, **nēh-** Mu to push in, thrust in, **nēŋg-** Ma to enter, **nēŋ-** S id., to pierce

2044. **nēng** W Ph custom [cf. Kui *nēkeri* customary, usual; usually, normally, customarily, Kur. *nēg* ceremony, rule, precept, custom]

2045. **nēc (talā)** Tr the crown of the head, **nēc nitta** Tr Ch noon, **neśnītā** L id. [*DED* 3118]

2046. **nēsk-** A to breathe, **neskānā** S-R to pant, **nēskānā** Tr Ph to breathe heavily, pant, **nēsk-** G to breathe, Mu id., (pulse) to throb, **nēnjaṛ(i)** Ma breath, pulse which throbs in child's head, **nēskanā** M to breathe, **nēj-** Ko id., **nēs** Ko breath [*DED* 3120]

2047. **nēṭ** Tr trouble, Ph a swoon

2048. **nēṭi** Tr a day; always a suffix and undeclined: **itwār-nēṭ** Ph Sunday [*DED* 3025; more probably going with **nēnḍ**]

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2049. **nēnḍ** A Y Tr D today, **neṭal** F-H (p. 341) from today, **nēnd** Ch today, **nēnḍ, nēnṛ** Ph id., **nēṭa** Ph of today, **nēr** W today, **nēnḍ, nēnd** Mu, **nēnḍu** G Ma S, **nēnḍ** M Ko, **nēṭke** Ko for today [*DED* 2381]

2050. **nēnḍānā** Tr Ph to recover from illness, **nāndānā** Ph id.

2051. **nēnḍi** Mu Ma jamun, *Eugenia jambolana*, **lēnḍi** A Ch Mu, **lēnḍī-maṛā** Tr, **nendī** M id. [*DED* 2378]

2052. **nēm** M smooth

2053. **nēmānā** S-R to observe diet, Tr Ph to obey instructions regarding diet in illness

2054. **nēr** S rice seedling [cf. *DED* 2380]

2055. **nēru** G bead-necklace, **nērk** Mu necklace, **nērum**, *pl.* **nērk** Mu bead, **nerum**, *pl.* **nerk** Ma necklace, **mungiyā-nerk** M beads, **neṛem**, *pl.* **neṛek** Ko necklace

2056. **nēlī** (*gen.* **nēdā**), *pl.* **nēlk** Tr field, **nēli**, *pl.* **nēlk** Ch, **nēlī, nēl** W Ph, **lēli** Mand. id., **nēli** (*obl. st.* **nēḍ-**) Mu(E), **nēl** (*obl. st.* **nēd-**) Mu(W), **nēl** G Ma ground, M earth, ground, **nēli** S field, **nēl** Ko land, flat land, ground, plain [*DED* 2374]

2057. **no-** A Y G to hurt, pain, **noiyānā** Tr id., **noitānā, noyānā** Ph id., **nō-** Mu to pain (*intr.*), **nōyh-, nōh-, nōph-** Mu to pain (*tr.*), **nōykaṛ** Mu pain, **nōy-** Ma Ko to hurt, pain (*intr.*), **nō-** S id., **noppu** Ko pain, **nosanā** L to ache, pain, **nosī** L pain [*DED* 3143]

2058. **nokkānā** Tr Ph to writhe (in death or a fit), **nohkānā** S-R to writhe [*DED* 3139]

2059. **nonḍānā** Tr to spoil, make much of, pet, W Ph to kiss, **lonḍ-** Mu to caress, Ma to pet, fondle [cf. Kuvi(S) *lonḍinai* to kiss, (F) *notkali* id., Malt. *naḍre* to caress]

2060. **noni** Mu younger sister, husband's younger brother's wife, **nonal** Mu younger brother (expressing endearment), **nona** Ma younger sister's husband

2061. **nor-** A Y to wash, **norrānā** Tr to wash (hand, feet), **nurrānā** W Ph to wash, **nurānā** Ch(D) to wash (applied to person), **nor-** G S to wash (hands), **norr-** Mu to wash (face, hands, feet, pot), **noṛ-** (**noḫt-**) Ma to wash (hands), **norr-** Ko id. [*DED* 3136]

2062. **noska** S-R yam, root, **nōska** Tr a kind of yam called gataur in Hi.

2063. **nohk-** Mu to clean (teeth), **nohkānā** Elwin (p. 707) to massage, **nōk-** Ko to rub hard, or firmly

2064. **nōḍe** A Y rope, **nōnē**, *pl.* **-hk** Tr id., **nōne** W Ph cord, **nōne** Ma, **nōṇe** Ma(O.), **nōnḍe** Ma (Dh, S) rope, **nōnḍe** M S id., **nōṭ-** S to twine (rope), **nonḍe** (i.e. **nonḍe**) Pat. rope, **noṇe** L rope, string, **nōṛe** Ko id. [*DED* 2369]

2065. **nōr-** A to pound, Y Ch to grind, **nōrānā** Tr Ph to grind grain, *cs.* **nōrstānā** Tr to have ground, **noritānā** W to bruise (grain), **norrānā** W to grind, **nōr-** G S Ko, **nōṛ-** Ma, **nōhk-** Ma(S), **nōrānā** M, **norāna, nohkāna** Pat. id. [*DED* 3089]

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2066. **nōṛa** Mu at the time of

2067. **paorish**, *pl.* **-k** Tr blue rock dove

2068. **pakai, pakka** G much, very, **phakat** Mu many, **pakay** Ma id., **pakka** Ma(S) id., S much

2069. **pakkī** Tr, **pahkī** W Ph split bamboo, **paki**, *pl.* **-ŋ** Mu thin bamboo strips for weaving basket, **pak** Ko split bamboo

2070. **paġam** M halter for cattle, Ko rope [< Te. *paggamu*]

2071. **paŋ-** Mu to split (*intr.*), (*tr.*) **pah-** Mu, **pa²-** Ma to split (*tr.*) [cf. *DED* 3154]

2072. **paŋ : paŋ vīnahk ēndkaṛ** Mu we will dance the whole night [cf. Pa. *payga* dawn, morning, *DED* 3151]

2073. **paŋga** Ko branch of tree [< Te. *paṅga* forked branch of a tree]

2074. **pacihtānā** W to stick

2075. **paccā** Tr the pollen stored by bees in a honeycomb

2076. **pacōṭī** Tr kind of grass

2077. **pacce** Mu a narrow strip of cloth put on by women covering private parts

2078. **paja** S-R Y after, **pijjā** Tr Ph id., **pijā** Ch(D) behind, W after, **paje** S at the back, **paye** Ko afterwards [*DED* 3452]

2079. **pance māṛa** Ko sp. tree

2080. **panj-** A D Mu Ma to be satisfied, replete, filled, **panjānā** Tr Ph id., *cs.* **panjih-** Mu [*DED* 3174]

2081. **panjī** Ph heap of earth by rat's hole, **pānjī** Tr id.

2082. **panjol** F-H (p. 368) anklet

2083. **paṭ** Mu ghost

2084. **paṭaṛ** D forest

2085. **paṭe** Ko (small) field for cultivation

2086. **paṭoṛkne** Mu spontaneously

2087. **paṭṭ-** A to lie down, **paṭṭānā** S-R to rest, of cattle, **paṭ-** to sleep, lie down, *cs.* **paṭus-** Y, **paṭṭānā** Tr to sit, couch, **paṭṭ-** Ch to sit, **paṭṭānā, poṭṭānā** Ph to lie down (of animals), **paṭṭīnā** W id., **paṭ-** Ko to lie down, sleep [*DED* 3190]

2088. **paṭṭa** Mu iron tyre round a wheel

2089. **paṭṭi** W Ph direction, side

2090. **paṭsiŋ** (*pl.*) Mu lower ear-rings

2091. **paḍḍa piya** A female calf, **paḍḍa** Y Ch id., **paḍḍā** Tr cow-calf, W Ph female calf, heifer, **paḍa peyya** D, **paḍḍa, peḍḍa**, *pl.* **-ŋ** Mu id., **paḍa piya** Ma female calf, **paḍḍa** M id., **paḍa pila** Ko calf of buffalo [*DED* 3208]

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2092. **paṇī** LSI (Kōi, p. 549) work, **paṛī** Grigson (p. 322), **paṛi** Ko id. [cf. *DED* 3209]

2093. **paṇḍ-** G to build (house), Mu to make, build, repair, *cs.* **paṇḍih-** Mu, **paṇḍ-** Ma to make, construct, **pandānā** [*sic*] L to make, repair [cf. Pa. *pandp-*, etc., *DED* 3209]

2094. **paṇḍ-** Y Ch to be ripe, hair to be grey, **puṇḍānā** [*sic*] S-R to ripen, **paṇḍānā** Tr Ph to become ripe, **paṇḍīnā** W id., **paṇḍ-** Mu S Ko id., hair to become grey, Mu (leaf) to become yellow, **paṇḍānā** M to ripen, **paṇḍta** M ripe; cf. **baṇḍ-** [*DED* 3299]

2095. **paṇḍi** A ripe fruit, **paṇḍī** Ph ripe chironji fruit, **pandīng** [*sic*] Tr sweet, ripe achar, **paṇḍ** Mu(W), **paṇḍi** Mu(E) ripe fruit, **paṇḍ(i)** Ma, **paṇḍi** S, **paṇḍ** Ko id. [cf. *DED* 3299]

2096. **paṇḍī** Tr a small bush with yellow flowers like jagni

2097. **paṇḍom** L a holiday, **pandum** Elwin (p. 708) festival, Grigson (p. 335) a first-fruit or new-eating ceremony [cf. *DED* 3221]

2098. **pate pate** Ph a little, slowly, **pat(t)a, patay** Mu at all, even a little; (with *neg. verbs*) nothing whatsoever

2099. **patār**, *pl.* **patāhk** Tr round-worm parasite

2100. **patk-** G to writhe

2101. **patkā-padoṉ (aiānā)** Tr to be crammed, crowded to overflowing

2102. **pattar**, *pl.* **pattahk** Tr only used in conjunction with Pāṛi names, e.g. **Dhurwāpattar** the wife of a Dhurwā

2103. **patpār** S-R upbringing, care

2104. **patli** Mu cooking pot [cf. *DED* 3230]

2105. **pad** Tr W Ch(D) ten, *pl.* **patk** Ch(D), **padi** Pat. ten [*DED* 3236]

2106. **padi** Y heap of manure

2107. **padi marvah** Mu warts

2108. **padurkal** Tr thin, of soup

2109. **padurkal** Tr a harmless snake, small, lives in grass

2110. **padkuṇḍ** L eleven, **pādmuṇḍ** L thirteen

2111. **paddi** A Y pig, **paddī** Tr W Ph, **pad(d)i** D, **paddi, pad** G, **paddi** Mu S id., **paddi, padi** Ma id., **paddal** Ma swineherd, **paddi** M hog, **pad**, *pl.* **-i** pig [*DED* 3326]

2112. **paddur-kāl** Tr the under instep

2113. **padver** Ko(B) jawbone

2114. **pan ḍokke** Ma chameleon

2115. **panti** Mu(E) bowstring, **pant** Ko id.

2116. **pandi** Mu Ma lie, falsehood, **pandin**, *pl.* **pandir** Mu liar [< IA., cf. Hi. *phand*, etc.]

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2117. **pannānā** W Ph to acquire

2118. **panne** S-R D frog, **pannē** Tr W Ph, *pl.* **-hk** Tr id., **pangāl**, *pl.* **-k** Ph id., **panne**, *pl.* **pannẽ** Mu, **paṇḍe** Ma Ko id. [*DED* 3261]

2119. **panne** Ch Ma muscle, **penne** A Y id. [*DED* 3242]

2120. **panne** W Ph bead

2121. **pay-** S to break in pieces (*intr.*), *cs* **payh-/payah-** S, **paiyānā** Tr to be split, of wood, with axe, etc., **paiyānā** W to split (*intr.*), **paiyatānā** W to cleave, **paihatānā** W to split (*tr.*), **paiyānā** Ph to split (*intr.*), **paiyahtānā**, **paisahtānā** Ph to split (*tr.*), **peyānā** S-R to split, **pahitānā** Ch(D) to cleave, split (applied to wood), **payih-/pah-** Mu to split (*tr.*), **pay-** Ko to be split (*intr.*), **pah-** Ko to split (*tr.*) [*DED* 3247]

2122. **payal** Ko day, **piyal** A Y G Ma id., **pīal** Tr by day, **piyāl** W Ph day, **payyal** Mu daytime, **piyal** Pat. in the afternoon, **peyal** L day [*DED* 3151]

2123. **payur** Ko mouth, **pavuru** Ko(C) id.

2124. **para** G rice seedling

2125. **para** A kind of drum, **pharā** S-R small drum, **parra** G, **par(r)ay**, *pl.* **-iŋ** Mu drum [*DED* 3319]

2126. **parānā** S-R can (*verb*), **purrānā**, **porrānā** Ph to be able, **par-** G to be able, to be well, **par(r)-** Mu(W), **paṛ-** Mu(E) id., **parvor** Mu ill man, **parva** Mu ill woman, **paṛ-** Ma to be able, to be well, (*neg.*) to be ill, **par-** M to be able, **parvor** M ill, **par-** Ko to be able

2127. **parāmrām** Tr snake called in Hi. kaoria

2128. **parās** Tr W gourd, **paras** Ch gourd vessel, **parrās**, **porrās** Ph, **paras** Mu, **paṛas** Ma id. [cf. Koṇḍa *parasu* gourd]

2129. **parās** Tr horse-fly

2130. **pari-** A Y to fly, **parītānā** Tr id., of birds, **porītānā** W to fly, **porrānā**, **porītānā** Ph, **pari-** G id., **parrī-** Mu id., **parrih-** Mu to make to fly, **paṛi-** Ma to fly, **pari-** S Ko id., *cs.* **parah-** S [*DED* 3311]

2131. **pariŋg-** Mu (flowers) to open petals, **pārŋ-** Ma to open (*intr.*), (mouth) to be opened, (*tr.*) **pār²-** Ma to loosen (shoes), open (mouth)

2132. **pareyaṛ** Y son's wife's mother, **parayar** Ph id., **pari** Mu son's wife's father, daughter's husband's father, **pariyaṛ** Mu pari's wife

2133. **parēo**, *pl.* **-hk** Tr aerial root of a banyan tree

2134. **parēnḍlī**, **parāndlī**, **pharāngul** Tr the flying squirrel

2135. **paraik** Ph husked rice, **paraīk** W rice (in grain), **paṛēk** Tr husked chāṉwal, **perek** A Y husked rice, **pere** S-R rice, **paṛek** Ch husked, of rice, **paṛem**, *pl.* **paṛek** Mu grain (of rice, etc.), **pariku** S rice [*DED* 3286]

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2136. **park (jiānā)** Tr river to overflow its banks, **parakpāsi sondānā** S-R to overflow

2137. **parkal** G Ko tooth-twig, **parkal**, *pl.* **parkahk** Mu, **palkār** Ph, **pelkiaṛ** Ma id. [cf. Pa. *perkal*, *perkela* id.]

2138. **part** Ko cotton [cf. *DED* 3280]

2139. **partal** Hislop (Go.-S) arms

2140. **parbaṭum** D kind of snake called in the local IA. jadara

2141. **paryār** Ph last year

2142. **parrānā** S-R to search, **paṛkīnā** W to crave, wish, **parkānā** Ch(D) to seek, search, **pāṛkānā** Ph id., **pirkānā**, **parkānā** Tr to search, **park-** Mu Ma to search, **per-** S id., **pāhakāna** Pat. id., **parakanā**, **parahakanā** L id., to seek [*DED* 3262]

2143. **parrānā : nishān p°** Tr to fix a sign or mark

2144. **pars-** Mu to put in

2145. **parsi** Mu(E), **pars** Mu(W) kind of axe with forked blade, **padsī**, **parsī** L axe [< IA.]

2146. **parhānā** M to spread [*DED* 3255]

2147. **paṛakne** Tr L-H at once, immediately; cf. **porkne**

2148. **paṛana** F-H (p. 204) old, **paḍana** S-R, **paṛana** G Mu, **paṛna** Ma id. [cf. *DED* 3296]

2149. **paṛa han-** Mu to break (*intr.*)

2150. **paṛiya, peṛiya** G comb, **peḍeya** A, **pariyā** S-R, **paṛiya, paṛeya**, *pl.* **-ŋ** Mu, **paṛiya** *pl.* **paṛiyā** S id., **paḍanā, paḍiyānā** L to comb, **paniyā** Ph, **panya** Ma comb [*DED* 3607; cf. also Ka. *hanige* comb, also Pkt. *phaṇaga* id., *phaṇiha-* id.]

2151. **paṛk** LSI(Kanker, p. 527) husks

2152. **paṛka** Mu Ma S dry cultivation, Elwin (p. 704) dahi cultivation

2153. **paṛkīnā** W to be able

2154. **paṛge** S hood of serpent, **baṛak**, *pl.* **-iŋ** Mu, **baṛki** Ma id., **biṛki** F-H (p. 429) id. [cf. *DED* 3180]

2155. **paṛdi**, *pl.* **-luṛ** Mu(E) a man of the basket-maker caste, *fem.* **paṛdiyo**, *pl.* **-h(k)** Mu(E)

2156. **paṛsa** A cold, catarrh, **paṛsek** Ma a bad cold, **poṛsa** Ko(B) rheum of nose, **parsā, parsum** L a cold [*DED* 3189]

2157. **paṛsp-** Ko to rock child

2158. **paṛhukkal** Tr a small snake which puffs poison

2159. **pal**, *pl.* **-k** A Y Tr tooth, **pal, val** Ph, **pal** W G Mu M S Ko id. [*DED* 3288]

2160. **pal** Y lizard, **bal ḍok(k)e** Ko house lizard [cf. *DED* 3294]

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2161. **palārī-maṛā** Tr akaua tree, *Calotropis gigantea*, **palāṛi** Ch id.

2162. **paloṛ ēṭe** Mu kind of crab

2163. **palne** Mu good

2164. **palla** Ma plain, maidan, Hislop (Gayeti, Rutluk, Maria) plain, **palāte** LSI (Chanda, p. 538) outside, **palate** Pat. id., **palla** L meadow, plain

2165. no entry

2166. **pallī : narkā pallī** Ph the whole night, **parrī : narkā p°** Tr all night long, **palvi viyinta (wiytu)** Elwin (p. 705) dawn, **pall atta** Ko it has dawned

2167. **pasaṛ** Y bank of river [cf. *DED* 3163]

2168. **pahandi** F-H (p. 106) shrub with a red flower

2169. **pahaṛ siṭṭi** Mu kind of snake

2170. **pahāpuṛ** Tr the inner flesh of the mahua fruit

2171. **pahur** Tr the camel's foot creeper, *Bauhinia vahlii*, **pāhuṛ** Ch a creeper having large leaves used for plates, **pāūr** W Mahulain creeper (*B. vahlii*), **paur, paurjap** Mu sihāṛi tree, **pāūr** M *B. vahlii* (siyāri) [cf. Kui *paeri* a climbing plant the leaves of which are used for making cups, and the runners and tendrils for ropes, Kuvi(F) *pa'eri* id.]

2172. **pahna** G Mu unripe, green, fresh, **pāhnāl** W raw, wet, Ph wet, **pāntā** M green, **pahna** Ko id. [cf. *DED* 3161]

2173. **pahpṛi** Ko leavings of food, **phasphaṛā** Tr crumbs of bread which fall in eating

2174. **pākī, pahkī** Ph heap, **pakī** W rick, **pukki kiyānā** S-R to heap, **pāki** Ch D G heap of paddy, stack, **pākī, pāk** Mu, **pāki** Ma id.

2175. **pāṅguḍ** S-R cloth

2176. **pāṅge** L light

2177. **pānjevāl** S-R anklet

2178. **pānjhar-maṛā** Tr ghiria tree, or satin-wood

2179. **pāṭā** S-R song, **pāṭānā** S-R to sing, **pāṭa** Y Tr Ch W Ph G Mu Ma M S Ko song [*DED* 3348]

2180. **pāṭa** Mu cloth for women; lap [< IA.]

2181. **pāṭi**, *pl.* **-ŋ** Mu plank, beam of a house, **pāṭi** Ko beam [< IA., cf. Mar. *pāṭī* a board]

2182. **pāṭo** Tr wooden peg to stretch the hole bored in the ear, Ph id.

2183. **pāṇḍ** Mu month of agrahāyaṇa [< Ha. *pāṇḍ* id.]

2184. **pānal** Ch a Pardhan man, *fem.* **pāne** Ch, **pānāl** W Ph Pardhan (caste), *fem.* **pāne**, *pl.* **-hk** Ph, **pānal**, *pl.* **-ur** Mand. a Pardhan [cf. *DED* 3351]

2185. **pānem** Ko iron ring (e.g. at base of pestle, on shaft of knife, etc.)

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2186. **pā nōre** Ko waist-string

2187. **pāpa** S father's elder sister, **pāpal** S mother's brother's wife, mother-in-law

2188. **pāpe** A Ch Mu uvula, **pāpē**, *pl.* **-ehk** Tr id., **pāpe** Ma throat, uvula, Ma(S) throat, Ko id., windpipe

2189. **pāpe** A Y Ch butterfly, **pāpē**, *pl.* **pāpehk** Tr id., **phāpe** W id., grasshopper, **pāpe**, *pl.* **-hk** Ph butterfly, **phāphe** Ph locust, **pāpe** Mu kind of insect, Ma grasshopper, S butterfly [*DED* 3360]

2190. **pāy-** A to beat, **pāyānā** S-R id., **pā-/pāy-** Y G to beat, strike, shoot, **pāy-** Ma to beat, strike, **pānā, paīnā** L to strike [cf. Kuvi (F) *paiyali* to beat, Pe. *pāk-* to strike, kill]

2191. **pāyā** Grigson (p. 335) parting of the hair

2192. **pār**, *pl.* **-k** Ko step

2193. **pār** Tr completely, wholly

2194. **pār-** G S to sing, **pāṛ-** Ma, **pārānā** M, **pār-** Ko id.; *see* **vār-** [*DED* 3348]

2195. **pāra** A spade [cf. *DED* 3367]

2196. **pāraŋ pāṭi** Mu wooden plank

2197. **pārum**, *pl.* **paru²ku** Ma rock, big stone, boulder

2198. **pāre, pāgẖāī, pāgẖ** Grigson (p. 335) a village site, **pār** Elwin (p. 702) a deserted village site

2198*a*. **pārenḍa** S-R twelve, **pārenḍ** L id.

2199. **pāreva** A Mu Ma pigeon, **pārvā** S-R, **pārevā** W Ph id. [<IA.]

2200. **pāṛ** M desert [<Te. *pāḍu* id.]

2201. **pāṛ** Mu kind of tuber [cf. Ha. *pār* id.]

2202. **pāṛ** Ko(B) waist

2203. **pāṛi** G D bund of ricefield, **pāṛ** Ch, **pār**, *pl.* **-iŋ** Mu id.

2204. **pāṛi** Y surname, clan, **pāḍi** S-R family, pedigree, **pāḍitor** S-R relative, **pāṛī** Tr tribal division, W tribe, **pārī**, *pl.* **-sk** Ph clan, **pāṛi, pāri** Ch id., **pāṛi** Mu Ma(S) S id.

2205. **pāṛum**, *pl.* **pāṛuhu** G ploughshare, **pāṛum**, *pl.* **pāṛuhk** Mu, **pāṛum**, *pl.* **pāṛu** Ko id. [<IA.; cf. Skt. *phāla*, etc.]

2206. **pāl** A Y Ch milk, **pāl** (*obl. st.* **pād-**) Tr id., **pāl** W Ph id., Mu id., breast, **pāl** Ma M S Ko milk [*DED* 3370]

2207. **pālā** Tr Ph green tobacco

2208. **pālimuṇḍo** Ko sp. snake

2209. **pāloṇḍi mara** S-R rai tree

2210. **pālor** M *Holarrhena antidysenterica* (kuḍai)

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2211. **pālcā** Tr the creeper, one of many called dūdhī in Hi.

2212. **pāve** L frog

2213. **pās** S saliva

2214. **pāsk-** A to dislike, **pāskānā** Tr L-H id., hate [*DED* 3344]

2215. **pāhṛā** Tr the place where the fingers are pressed on a Pardhan's guitar

2216. **picā** L penis

2217. **pici** M paddy-straw, **picil, pisil** Ko id.

2218. **piṭṭe** A Ch W Ph G Mu Ma bird, **pitte** [*sic*] Tr id., **piṭe** D Mu M Ko id. [*DED* 3418]

2219. **piṭṭā** W Ph tube in oil-press

2220. **piṇḍi** A Y Ch D flour, **piṇḍī** S-R Ph, **pindī** [*sic*] Tr W id., **piṇḍi** Mu id., powder, **piṇ** G Ko, **piṇḍi** Ma M flour [*DED* 3424]

2221. **pitaguṛm** Ko back of neck

2222. **pittā** W Ph flea

2223. **pittānā** Tr to break wind backwards, **pītānā** Ph to break wind, **pīt** Ph fart [*DED* 3428]

2224. **pitwanj** Elwin (p. 710) a spring trap

2225. **pidūkānā** Tr to strain at stool, exert oneself violently [*DED* 3426]

2226. **pidding (baittānā)** Tr to be contracted, of the skin of a healing boil

2227. **pidri ḍokkē** Tr house lizard

2228. **pin**, *pl.* **-k** Tr human ordure; cf. **pīŋ**

2229. **pinkā, piṛak** W broken tile, **pinkā, piṛkā** Ph id., earthen pan (maṭṭī kā tavā), **pinka** Se a towa [cf. Te. *peṅku* tile, etc., *DED* 3597]

2230. **pinkānā** Tr to break up, of stiff things like hard bread or sweets, Ph to chew [*DED* 3453]

2231. **pipri** S-R butterfly, **pipiṛ** Mu kind of small insect, **pīplī** butterfly [*DED* 3360]

2232. **pir-** A Y Ch to be extinguished, **pirtānā** S-R to close (to be blind), **pirānā** W to be extinguished, Ph id., eyes to lose sight, **piṛānā** Tr to be quenched, **piv-** G Mu (fire) to be extinguished, **pir-** Mu to be blind (*subj.* **konḍaŋ** eyes), **piṛ- (piḫt-)** Ma to be extinguished, **konḍa pirta** M blind; cf. **pih-**

2233. **pirk-ḍōrlī** Tr a stye in the eye

2234. **pirki**, *pl.* **-ŋ** Mu(W) fried and parched rice, **perkī** Mu(E) id., **paḫkiŋ** (*pl.*) Ma id.

2235. **pirkev** Ko(B) ear-wax

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2236. **pirne** W third day after tomorrow, Ph id., third day before yesterday, **pirne** Mu two days after tomorrow, **paṛne** Ma id., **pirne** S day before yesterday, **perniṭi** Ko second day after tomorrow [cf. Pa. *pidne* day after tomorrow, *DED* 3452] 2256.

2237. **pirporne** Mu abruptly 2257.

2238. **pirr** Mu wound 2258.

2239. **pirr** Tr W Ph Mu rain, **pir** A Ch(D) G S id., **pīr** S-R id., **paṛ** Ma, **peṛ** Ma(Dh), **pegh** L id. [*DED* 3610] 2259.

2240. **pirr-** Ch to sprout from ground, **pirānā** Ch(D) to grow (as plant), *cs.* **pirsuhtānā** Ch(D), **pirrānā** Tr to push forward, grow (of young wheat), Ph to sprout, **pirīnā** W to grow of plants, **pir-** F-H (p. 339) to sprout (seeds) 2260.

2241. **pirrānā** Ph to burst, parch rice, **pirr-** Mu(W) (boil) to burst, *cs.* **pirrh-** Mu(W), **paṛ-** Ma (fire) sparks, **pirr-** Ko (boil) to burst [cf. Pa. *piḍ-* (boil) to burst, (fire) to crackle, explode, *DED* 3446] 2261.

2242. **pirrānā** Tr to be cooked in oil or ghee 2262.

2243. **piṛānā** Tr to burst, of cotton balls, or an ant-eaten mud-wall, or of boil, **piṛkānā**, **piṛānā** Ph to burst (of cotton balls), **piṛus-** F-H (p. 320) to parch grain, **piṛ-** G to split, crack, **piṛh-** Mu to fry lāja, **piṛi²-** Ma to parch grain [*DED* 3446] 2263.

2244. **piṛi-** A to boil (*intr.*), **piḍītānā** S-R to boil over, **piṛitānā** Tr to boil furiously, to boil over 2264.

2245. **piṛiṇg-** Mu(E), **piṛṇ-**, **puṛiṇ-** Mu(W) to pull, pull fish net, *cs.* **piṛiṇgh-**/**piṛiṇgih-** Mu(E), **piṛṇg-** G, **piṛiṇg-** Ma, **piṛṇgānā** M, **pirīngānā** L to pull, draw 2265.

2246. **piṛki** Mu mole (on body) 2266.

2247. **piṛkuli** Ma wild cat 2267.

2248. **piṛpi** F-H (p. 411) sleeping mat, **pīḍpī** L chatai, platted bamboo 2268.

2249. **piṛs-** A Ch G (hair) to become grey, **piḍcānā** S-R, **piṛcānā** Tr, **pircānā** Ph, **piṛc-** Mu, **piṛc-** (**piṛ²t-**) Ma id. [*DED* 3549] 2269.

2250. **piṛhuttānā** Tr to wish to vomit 2270.

2251. **pilivi** Hislop (Ma) lips, **pīlvī** L id. [*DED* 3609] 2271.

2252. **pilp** S-R thatch 2272.

2253. **pilla** A young of animal, **pila** Y id., **pilal** Driberg id., **pīla** Mu girl, young one of animals, **pīla** Ma child, **pilla** Ko id., **pilā** L id., young of animals [*DED* 3449] 2273.

2254. **pis-** A to live, **pisusānā** S-R to save, **pissānā** Tr to be saved, to live, to earn one's living, **pisānā** Ch(D) to live, **pisutānā** Ch(D) to save, **pissānā** W to live, to escape, **pistal** W alive, **pisehtānā** W to rescue, **pissānā** Ph to live, escape, *cs.* **pisehtānā** Ph, **pis-** Mu to live, be saved, be left over, be saved (of time), *cs.* **pish-** Mu to save (life, money, etc.), **pis-** Ma to live [*DED* 3442] 2274.

2255. no entry 2275.

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2256. **pisal, pisol** S-R mad, **pisal** Hislop (Go.-S) id., **pise** Hislop (Go.-S) madness, **pisa** L mad [cf. *DED* 3407]

2257. **pise** Ma L chicken, **pōnj pise** Mu, **kor pise** M id. [cf. Naik. *piyoṭe* id.]

2258. **pisk-** A to squeeze, crush, **puskānā** S-R to knead, **pisk-** Y Ch(D) id., **piskānā** Tr W Ph id., **pisk-** Mu press, rub, massage (limbs), Ma to press, rub, knead, **piskānā** M to knead, **pisk-** S id., Ko id., to press, **pīskānā** to choke, strangle [*DED* 3404]

2259. **pisva** Mu kind of bamboo box

2260. **pih-** A Y to extinguish, **puhānā** S-R id., **pihtānā** Tr to shut the eyes, wink, **pihtānā** W to extinguish, Ph id., to close the eyes, **pih-** G Mu to extinguish, **pi²-** Ma id., to close eyes, **pihānā** M to extinguish, **pih-** Ko id.; cf. **pirr**

2261. **pīō** Tr steam rising from wheat cake, cooking in oil

2262. **pīŋg** Ch excrement, **pīng** W Ph, **pīŋgu** G Ma, **pīŋ** Mu S Ko id.; cf. **pin** [*DED* 3455]

2263. **pīngānā** Ph to burst (of boil)

2264. **pīngur** Ph pus

2265. **pīc, pīcī** Ph oilcake

2266. **pīckāt** L difficult

2267. **pīṭo** G Mu Ma M story, tale, fable, **piṭo** L id.

2263. **pīḍanā** L to snatch

2269. **pītūr** M *Combretum decandrum* (dhobela)

2270. **pīni** S-R Y Mu S cold, **pīnī** Tr W Ph, **pīn** G, **pīn(i)** id. [*DED* 3322]

2271. **pīnī kāta** Tr a thorny bush

2272. **pīpa poŋga** Mu a cylindrical basket made of leaf and bamboo

2273. **pīr-** A Ch to milk, **pīrānā** W id., Tr Ph to squeeze, wring, milk, **pīr-** Mu S id., G to milk, **pīṛ-** Ma to wring, squeeze, milk, **pīrānā** M to squeeze, **pīr-** Ko to milk [*DED* 3474]

2274. **pīr** S-R stomach, Y belly, Tr id., stomach, **pīr** (*obl. st.* **pīṭ-**) Ch belly, **pīr** W Ph id., stomach, **pīṭāl āyānā** Ph to be pregnant [*DED* 3445]

2275. **pīrī** Ph straw, **pīṛī** Tr W, **pīri** D Ma S id., **pīr** Mu(W), **pīṛi** Mu(E) id., fodder [*DED* 3468]

2276. **pīrpīho** Tr the Koel cuckoo, **pīr pīhu** S-R cuckoo

2277. **pīvsī** L bag

2278. **pīhā** L shin

2279. **pīhk-** Ma(S) to pluck

2280. **pīhk-, pīk-** Mu to break wind

2281. **puġtā** L hard

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2282. **puŋgar** A flower, **puŋar** Y id., **puŋgār**, *pl.* **puŋgahk-** Tr, **puŋgār** W Ph id., **puŋgar** D G, **puŋgar**, *pl.* **puŋgahk** Mu, **puŋar** Mū, **puŋgaṛ**, *pl.* **puŋgaḥku** Ma id., **puŋar**, *pl.* **puŋahku** S, **pungar** M, **puŋgar** Ko id. [*DED* 3564]

2283. **puc-** Ko to pull off, remove (skin of fruit) [cf. *DED* 3513]

2284. **puckānā** Tr to become loose, of a shoe, lid of box, etc. [*DED* 3513]

2285. **punjā** W Ph rick, small heap [< IA.]

2286. **puṭay** Mu separate

2287. **puṭkī-pittē** Tr a small bird which makes its nest by sewing teak leaves together

2288. **puṭko** L clever

2289. **puṭṭ-** to be born, **puṭusānā** S-R to acquire, **puṭ- (puṛt-)** Y to be got, **puṭṭ-** Ch to be born, be found, *cs.* **puṭsutānā** Ch(D) to earn, **puṭṭānā** Tr to occur, be found, be met with, W Ph to be found, got, *cs.* **puṛsahtānā** Ph to get, **pursahtānā** W to meet, **puṭ-** G Mu M S Ko to be born, be got, found, *cs.* **puṭih-/puṭh-** Mu to give birth to [*DED* 3501]

2290. **puṭṭi** S-R short [cf. *DED* 3498]

2291. **putti** (i.e. **puṭṭi**) Pat. khandi, i.e. a measure of corn [< Te. *puṭṭi*]

2292. **puḍra** Mu female calf of buffalo

2293. **puṇḍri : nūda puṇḍri** Mu artificial flower of thread used to decorate head

2294. **put kūhk** Mu kind of mushroom

2295. **put, puttī** Tr an affix to relative pronouns, e.g. **bōl-put** some man, **bad-put** some woman

2296. **putkī maṛā** Tr a tree from which cowherds make their sticks

2297. **putga** Mu feather, **putgā** Ph id., wing

2298. **putti** A Y D Mu Ma S ant-hill, **puttī** Tr Ph, **puttu** Ko id. [*DED* 3556]

2299. **putrinj**, *pl.* **putrisk** Tr pupil of the eye [< IA.]

2300. **pun** A S boil, **puṇḍ** Ko wound [cf. *DED* 3506]

2301. **puna** S-R new, **pūna, pūn** Y id., *masc.* **pūnal**, *pl.* **-ir** Y id., **punō** Tr new, **pūnāl** W Ph id., **pūna** Mu id., **pūnor** Mu a new man, **puna** D new, **pūna** Ma Ko, **pūna, pūne** S id., **puhnā** M fresh, new [*DED* 3511]

2302. **pund- (putt-)** A to know, **pundānā** Tr W Ph id., **puṇḍānā** [*sic*] Ch(D) id., **puṇ-/pund- (putt-)** Mu Ma, **pundānā** M, **pun- (putt-)** Ko id. [*DED* 3563(*a*)]

2303. **puyānā, pūīnā** W to blossom, bloom, **puiyānā** Ph, **pōīānā** Tr, **pōy-** A, **pŭy-** Mu, **puy-** Ma Ko, **pūy-** S id. [*DED* 3564]

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2304. **puyil** Mu ploughshare [cf. Pa. *puyil*, Ga.(Oll.) *puyul* id., *DED* 3514]

2305. **pur-** A Y Mu to get wet, **puh-** A Mu to make wet [*DED* 3731]

2306. **purāḍ** S-R pigeon, ground-dove, **purāṛ** Tr the small speckled ground-dove, **purral**, *pl.* **-or** Ch dove, **purrāj** W Ph id., **purrār**, *pl.* **purrask** Mu, **puṛaṛ**, **poṛaṛ(i)** Ma id., **poḡaṛ pitte** L id., pigeon [*DED* 3555]

2307. **purka** A Y gourd, **purkā** Tr id. (of which Pardhans make their guitar), **purka** Ch gourd vessel, **burrka** G, **burka** Mu M Ko, **bo̲hka** Ma gourd, gourd vessel [*DED* 3553]

2308. **purrānā** W to contain

2309. **puṛ-** A Y to drive, drive away, **pūnānā** Ch(D) id., **puṛ-** G Mu id., Mu to outcaste, **puṇḍ-** Ma to drive away, **puṛānā** M to pursue, **puṛval** M driver, **punā** L to chase

2310. **puṛi**, *pl.* **puṛk** A Ch worm, **puṛī**, *pl.* **puṛk** Tr worm, **puṛi** W insect, worm, **puṛī**, **purī** Ph worm, **puṛi**, *pl.* **-hk** D id., **puṛi**, **puṛuy**, *pl.* **puṛk** Mu id., **puṛiyi**, *pl.* **puṛku** Ma id., **puṛi** M insect, S Ko worm [*DED* 3537]

2311. **puṛi-** Ch to be wormeaten, **puṛītānā** Tr to breed worms, **puṛ-** Mu id.

2312. **puṛpul** A urad, black gram, *Phaseolus radiatus*, **purpul** S-R, **puṛpuṛ**, *pl.* **-k** Y, **purpur** Tr, **pulpul**, *pl.* **pulpuhk** Ch id., **puppul** G, **puplī** (*pl.*) Mu, **pupul**, *pl.* **-ku** Ma, **puṛpul** S, **pupul** Ko id.

2313. **puli** S-R tiger, **pulli** Y lion, Ch tiger, **pullī**, *pl.* **pulk** Tr id., **puliyā**, **puliyāl**, **pullī** Ph id., **pul** Ma id., **sih-pul** Ma lion [*DED* 3532]

2314. **pulu** Grigson (p. 90) iron digging stick or crowbar; cf. **pusulī**

2315. **pulla** G sour preparation of vegetables, **pulla** Ma, **puḷḷa** Ma(Dh) sour, sour preparation of vegetables, **pulā** M, **pulla** S Ko sour [*DED* 3546]

2316. **puḷā** L feather, **bulo**, *pl.* **bulõ** G id., down, **bubla**, *pl.* **-ŋ** Ma(O), **būla** Ma small feathers, down; cf. **būra**

2317. **puvrālī** L yellow

2318. **pusi** S-R stream

2319. **pusulī** L crowbar; cf. *pulu*

2320. **pusṛum** Mu cloud

2321. **puhtānā** Tr to weigh heavily of a burden, **pŭhtānā** Ph to be heavy, **puhtānā** Ch(D) id., **pohṭā** [*sic*] W heavy, **puh-** G to be heavy [cf. *DED* 3396]

2322. **puhs-** D to collect at one place (*tr.*), **puhc-** Mu to heap up

2323. **pūki**, *pl.* **-ŋ** D bee, **phukī** Tr, **phūkī wīsī** W id., **phūki** Ch id., **phūk ras** Ch honey, **phūkī** Ph id., **phūkī vīsī** Ph bee, **phūphneī** M bee, honey [*DED* 3564]

2324. **pūj- (pūct-)** Mu to sacrifice [< IA.]

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2325. **pūrāl-kāṭā** Tr a kind of thin, poor grass

2326. **pūri** (*pl.*) Ko tail of peacock, **pūr mal** Ko male peacock [cf. Pa. *pūril*, etc., *DED* 3581]

2327. **pūsal(i)**, *pl.* **pūsasku** Ma cat, **pūsal** M, **pusaḷ** Pat. id. [cf. *DED* 3572]

2328. **pūh-** A to yoke, **puhānā, pohānā** S-R to plough, yoke, **puhtānā** Tr to plough, **pũhtānā, pohtānā** Ph to yoke, **puh-** Mu id., to plough, **pū'-** Ma to plough, **poh-** S to yoke, **pū(h)-** Ko id. [*DED* 3577]

2329. **penjrā** S-R spotted snake

2329*a*. **peṭṭa** Ko heap of earth (thrown up by rat)

2329*b*. **peṭṭi** A, **peṭṭī** Haig belly

2330. **peṇḍul** M Ko marriage [< Te. *peṇḍi* id.]

2331. **petveṛki ar-** Ma, **peṭveḍken** S-R to fall on back

2332. **pette** A Y Ma Ko ant, **patte** Tr W Ph Ch Mu id.

2333. **ped an-** Ko to be lost, destroyed

2334. **peddal**, *pl.* **peddar** Ko headman of village [< Te. *pedda*]

2335. **penda** Elwin (p. 704) hillside axe-cultivation, **penda** Ma hill-field for cultivation of millet [Pa. *penda* id.]

2336. **pendo** S-R riddle

2337. **pepre** S-R musical instrument, F-H (p. 217) trumpet

2338. **peyya** D G Pat. Ko calf, **paiyā** Tr Ph, **pāiyā** W, **paiya** Ch, **piya** A, **payya** Mu M, **piyya** Ma id. [*DED* 3248]

2339. **per-** A S to pick up, **perrānā** S-R to gather, **parrānā** Tr to pick up from the ground, to gather (mahuas), **parr-** Ch to collect, **paṛ-** Ma to pile up grain in stack [*DED* 3623]

2340. **pera bhukki** S-R big beehive, **pher phūki** Ch sp. bee, **phēr phukī** Tr the large bee, **parm pūk** Mu bee, **per(e)nj oṛve** Ma kind of bee, **permūki** M bee [cf. *DED* 3614]

2341. **pereka, peroka** S-R back, **perk** F-H (p. 319) id., **perrke** G at the back of, **pare** Mu backwards, **par(r)eyk, parke, parēk** Mu back, **parrek, parreyek** Mu behind, afterwards, **peḫke** Ma behind, **perke** M after, back (*adv.*), Ko behind, later [cf. *DED* 3452]

2342. **perma**, *pl.* **-lar** Ko priest, **permā** Grigson (p. 335) religious headman of a village [cf. *DED* 3613]

2343. **permāv** M bison, **parmāv** Mu, **parmā** Elwin (p. 709), **perma** Ko id., **permāv** L sambhar

2344. **permi** Ko kind of pulse (Or. kādul)

2345. **permil** Ma kind of snake

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2346. **pers-** Ko to grow, grow up, *cs.* **persp-** Ko, **bers-** A to grow, **borsānā** W Ph Ch(D) id. (as child), increase, *cs.* **borsutānā** Ch(D), **bars-** Mu(W) to grow, (water) to rise, *cs.* **barsih-** Mu(W), **barṣ-** Mu(E) to grow, **bers-** Ma to grow up, grow big [cf. *DED* 3613]

2347. **persā** S-R Y big, **phera** Y elder, big, **paṛōl** Tr L-H great, **poṛol** Ch elder (*m.*), **paṛor** Ch(D) id., **paṛa** Ch great (*non-m.*), **baṛor** W Ph big, **bariyār pen** Ph Baṛā Deo, **behra** D big, **behera** G id., elder, senior, **barhor marr** Mu eldest son, **berhor** Mu big man, **be²ra** Ma big, **borsā** M broad, **biriyā** M big, **persa pēn** F-H S highest god of the Gonds, **pehara** Pat. big, **pehro** L big, great, **perǧupā** L high, big, **permā** L great, large, **beriya** Ko big [cf. *DED* 3613]

2348. **persānā** M to extend

2349. **persānā** Pat. to gather

2350. **peṛēnḍu** Ma, **parrēnḍ** Mu next year

2351. **peṛe**, *pl.* **-ku** S seed (of orange, etc.), grain (of rice, etc.), **peḍe** S-R seed, **pannē** Tr small seed of any plant, **pane**, *pl.* **-k** Ch seed (of orange), **paṛe**, *pl.* **-k** Mu seed of fruit, **penem(i)**, *pl.* **pene²ku** Ma id., **peṛem**, *pl.* **peṛek** Ko id. [cf. *DED* 3417]

2352. **peṛeka**, *pl.* **-ŋ** Y bone, **panēkā** Tr bone, hard seed inside a fruit, **paneka** Ch(D) rib, **peṛka** G, **peṛeka** Mu bone, **pen²ka** Ma id., **peṛeŋka** Ma(O) id., **peṛekā** M backbone, rib [*DED* 3619]

2353. **pesi-** A to come out, (sun) to rise, **peśiyānā** S-R to start, come out, pass, rise, **pesi-** Y to come out, **pasītānā** Tr Ph to come out, go out, pass by, **pasi-, pesi-** G to come out, rise, appear, **pasī-** Mu id., *cs.* **pasīh-** Mu, **pēs-** Ma to come out, **peys-** S to come out, **pecah-** S to expel, turn out, to open (eye), **pesanā** L to come forth, go forth, start out, depart, **pēy-** Ko to come out [*DED* 3594]

2354. **pesel**, *pl.* **-k** Y *Phaseolus mungo*, **peśel** A, **pessel** S-R id., **pesel** G, **pasel** Mu, **pesel**, *pl.* **-ku** Ma, **pesel** S, **pesli** Ko id. [*DED* 3250]

2355. **pehkānā** Tr to pick up, **pahkānā** W to glean, **pahkānā** Ph to choose, **pehekānā** Ch(D) id., **pe²k-** Ma to pick up (e.g. fruits off the ground, **pehkānā** M to lift, pick, **pehk-** S Ko to pick up, **pehenā** L to lift up, pick, **pehetānā** L to pick up, lift up [*DED* 3623]

2356. **pehc-** Mu to gather, collect; cf. **pehkānā**

2357. **pēkur**, *pl.* **-k** Y boy, **pekur** S-R children, **pēkoṛ**, *pl.* **-k** Tr marriageable boy, *fem.* **pēkī** Tr, **pekur**, *pl.* **-k** Ph boy, **pekī**, *pl.* **-sk** Ph girl, **pēko**, *pl.* **-r/-ṛ** Ch boy, **pēki**, *pl.* **-ŋ** Ch girl, **pēkal**, *pl.* **pēkor** Mu(W), **pēkoṛ** Mu(E) boy up to 12, son, **pēki**, *pl.* **pēkī** Mu(E) girl, **pēkal**, *pl.* **pēkor** G boy, **pēkal**, *pl.* **-or** Ma boy, **pēki**, *pl.* **-sk** Ma girl, **pēkā** M boy, **pekī** M girl, **pēkur** S children (*m.*), **pēkal**, *pl.* **pēkor** Ko boy, **pikir** Ko girl [cf. *DED* 3248]

2358. **pēkiṅg-sang** Tr a creeper with large fruit

2359. **pēnc-** Ko to strike (drum)

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2360. **pēḍal** Y son, boy, **pēḍi** Y girl, **peḍal** S-R boy, **peḍgi** S-R girl, **pēḍgāl** Tr boy, **pēḍgī** Tr girl, **pēḍga** Ch boy, **pēḍgi** Ch girl, **peṛgāl** W, **peṛgā, peṛgāl** Ph boy, **peṛgī** W Ph girl, **pēḍi** G girl, daughter, **pēḍ, pēḍi, pēgḍi** Mu girl, **pēḍi** Mu wife's younger brother's wife, **pēḍi** Ma, *pl.* **-sku** girl, **pēḍal,** *pl.* **-ur** S boy, son, **pēgṛi** S girl

2361. **pēnḍa** Ma Ko, **penḍā** M cow-dung [< Te. *pēḍa*]

2362. **pēnḍā** Tr Ph female organ, **pēnḍa** Mu id., Ko buttock

2363. **pēnḍra vanḍin** Mu highest god of the Murias

2364. **pēn** Y god, **pen** S-R id., **pēn,** *pl.* **-k** Tr id., **pen, ven** Ph id., **pen** W deity (idol), **pēn** D Mu god, goddess, **pēnvor** G priest, **pēnu,** *pl.* **pēnk** Ma god, **pēn** S id., **peṇ,** *pl.* **peṇḍku** L idol, god [*DED* 3635]

2365. **pēpi,** *pl.* **-rk** Y father's elder brother, mother's elder sister's husband, **pepi** S-R uncle, great grandfather, **pēpī** Tr father's elder brother, **pēpi** G Mu Ma M Ko id., Mu mother's elder sister's husband [*DED* 3613]

2366. **pēri** Y mother's elder sister, father's elder brother's wife, **peri** S-R aunt, great-grandmother, mother's elder sister, **pēṛī,** *pl.* **-hk** Tr mother's elder sister, **peṛī** Ph id., father's elder brother's wife, **pēri,** *pl.* **-hk** G Mu id., **pēri** Ma M father's elder brother's wife, **pēṛi** Ko id. [*DED* 3613]

2367. **pēru** S necklace

2368. **pērke dāda** Mu eldest brother [cf. *DED* 3613]

2369. **pēṛu** Y cotton

2370. **pēlānā** Tr W Ph to ease oneself, **pēl-** Mu to defecate, **pēlh-** Mu to cause to defecate, **pēl, pēlkle** Mu excrement [*DED* 3636]

2371. **pēhc-** Mu to strike, to play on a drum, clap (hands), **pehc-** G to strike, shoot

2372. **poi,** *pl.* **-ng** Driberg plant

2372*a*. **poucha** Driberg arm (from elbow to wrist)

2372*b*. **pogo** M tobacco, **pogā** L id. [*DED* 3483]

2373. **pogrī** Ph capital (Hi. mūla-dhana)

2374. **poŋg-** A Ch to float, Ch(D) to float, **pongsutānā** Ch(D) to spread, **pōngānā** Tr to flow, of water, to be washed away, drown (*intr.*), *cs.* **pōhtānā** Tr to drown a man, cause a thing to be washed away, **pongānā** W to float away, **pongītānā** W to spill, **pongānā** Ph to flow, *cs.* **pongsahtānā** Ph to cause to flow (water, blood, etc.), **poŋ-** G Mu to flow (saliva, etc.), **poŋg-** Ma to flow, **pongānā** M id., **poŋ-** S id., drop (tears) [*DED* 3658]

2375. **pocā** S-R morsel

2376. **poce** S-R bracelet

2377. **pocca** Ko big intestine, Ko(B) stomach, **paccā** Tr the offal of a ruminant's large intestine [? cf. *DED* 3665]

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2378. **poṭ kīke** Ko sp. fish (rohita)

2379. **poṭa** Mand. intestine, M Ko belly, stomach, **poṭṭa** G Ma id., **paṭṭa** Mu id., **potā** Ch(D) womb [*DED* 3677]

2380. **poṭer** Ko river, name of a river

2381. **poṭra mara** S-R forest tree

2382. **poṭrī** Ph bundle [< IA.]

2383. **poṭla** Ko kind of gourd (paṭola) [< Te., *DED* 3491]

2384. **pot-** A to blaze, **potusānā** S-R to light, **pot-** Y to burn (*intr.*), **potus-** Y id. (*tr.*), **pattānā** Tr to burn with a bright light, to blaze, *cs.* **pacānā** Tr Ph to make a bright light, **patt-** Ch fire to blaze, **bottānā** to burn (as a lamp), **pat-/patt-** Mu to blaze, burn (*intr.*), *cs.* **patih-** Mu, **pot-** Ma(Dh) to burn (*intr.*), (fire) to blaze, M to burn (*intr.*) [cf. *DED* 3691]

2385. **pota** Mu sack, **poʾta** Ma id., **bota** Ko bag [<IA.]

2386. **potke**, *pl.* **-ngu** Ko(C) bush [cf. Ta. *putar*, etc., *DED* 3658]

2387. **podum** Ko(B) navel

2388. **podur**, *pl.* **poduhk** A Y intestine(s), **paddum**, *pl.* **padduhk** Tr entrail, **padduhk** Ch intestines, **paddūh** W bowels, **paddur**, *pl.* **padduhk** Ph intestine, **podori** G id.

2389. **podela** A bush, shrub, **podela** G S, **podela, padla** Mu plant, shrub, **podla** Ma shrub, **podela** M Ko id. [cf. Ta. *putar*, etc., *DED* 3686]

2390. **poḍḍānā** W Ph to contain, **poḍḍānā** [*sic*] W to have space, **paddānā** Tr to be contained in, **pad-** Mu to have enough space to contain, **podnā āyo** M narrow

2391. **popanj** A, **popos** G lungs

2392. **popoṭa** A bubble, **papel** Mu id.

2393. **poppul** A blister

2394. **poy-** Ma Ko to seize, take hold of, **poyānā** M L to catch, **pay-, poy-** G id., **pay-** Mu to take, catch, seize, buy, **pey-** Mu(N) id., **piy-/pī-** A S to catch, hold, trap, net, **baiānā, boiānā, baittānā** Tr to seize, catch, **baiyānā** W Ph id., **boitānā** Ch(D) to seize

2395. **poy-** G to touch, **boy-** Mu Ma id.; cf. Ko **moy-** id.

2396. **poy-** Ma (water) pours, flows, **poidānā** M to fill, **poy-** Ko to be spilled, to flow [cf. *DED* 3610]

2397. **poy-** G to be sharp

2398. **poya** A S smoke, **poyo** G Mu Ma id., **poy-** Mu to smoke (*intr.*) [*DED* 3483]

2399. **poya** Mu an inferior section of the Markam clan of the Murias

2400. **poy-paṭlal** S-R village headman, **poiur** F-H (p. 408) patel

2401. **por-** G to load

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2402. **poranā** L to abuse, insult

2403. **porāṛ**, *pl.* **porak** Y mother-in-law, **porāḍ** S-R id., **poṛaṛ**, **porar** Ch id., **pōṛāl**, *pl.* **poṛāhk** Tr id., **pōraṛ** Tr (Vol. I, p. 59) wife's mother, **poyāṛ** W Ph mother-in-law, **pōyaṛ**, **pōy** Mu wife's mother, **poraṛ**, *pl.* **porasku** Ma wife's elder sister, **poyé** Ma father's sister, **pōye** Ko id. [*DED* 3685]

2404. **poriaṛ(i)** Ma weeds, grass

2405. **poriyā** L loin-cloth

2406. **porum : kaṛal porum** Mu honeycomb

2407. **porro** D above, on, **phoro**, **phoroḍa** S-R above, **pharo** Y on, upon, **parrō** Tr on, top, **parro** Ch W Ph on, above, **parro** Mu top; on, above, **poṛó** Ma top, upper part, **poṛota** Ma upper, **poṛon** Ma on, above, **poro** M above, **porro** Ko on, **porrota** Ko upper [*DED* 3730]

2408. **porol** A name, **phorol** S-R id., **pharol** Y, **paṛōl** Tr, **paṛol** Ch(D) W id., **parol** Ph, **poroi** G id., **paddur**, *pl.* **padduhk** ; **pador**, **padur** Mu(E), **paroi**, **parroi** Mu(W) id., **peri**, **perei** Ma, **pediri**, **perili** Ma(S), **porol** S, **pediri**, **poral**, **poroy** L, **peder** Ko, **pallo**, **parol** Hislop (Go.-S) id. [*DED* 3612]

2409. **porkne** Ph quickly; cf. **paṛakne**

2410. **porne** L completely, wholly

2411. **porpanā** L to nourish, cherish, **porp-** Ko to bring up, to foster (child) [*DED* 3515]

2412. **pormi**, *pl.* **por²ku** Ma intestine

2413. **pors-** G to plough

2414. **pors-** Ma Ko to vomit

2415. **pŏrskeng** Grigson (p. 335) rings or plugs worn in the lobe of the ear

2416. **poṛi-** Ma to be filled (belly)

2417. **poṛitānā** Ph nits to breed in the hair, **paṛītānā** Tr to swarm, of lice in the hair; cf. **poṛki**

2418. **poṛiya** Ko place

2419. **poṛki**, *pl.* **-ŋ** D louse, **purki** A Y S, **paṛkī** Ch, **paṛkī** Tr W Ph, **porki**, *pl.* **-ŋ** Ma, **pork**, *pl.* **-i** Ko id.

2420. **poṛd** A G Ma M L sun, **phoṛd** Y id., **poṛd** Mu id., time, hour, **poṛd(u)** S sun, day [*DED* 3724]

2421. **poṛs-** Ma(Dh) to fry, Ko to burn (*tr.*), set on fire, roast, **poṛsānā** M to burn, **boṛsānā** M id., **boṛs-** Ma to fry, **borsānā** S-R to light, roast flesh, **boṛs-** Y to fry, **bōrsānā** Tr to roast, **bursānā** W Ph id., **ḅoṛs-**, **baṛs-** Mu to fry, roast, **paṛs-** Mu to scorch, **poṛs-** Mu(N) to fry, **boṛs-** S to burn, char, **bodsāna** (i.e. **boṛsāna**) Pat. to bake

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2422. **polo** S-R story, **pallo, palloy** Mu word, speech, **polo** G word, advice, **pola** Ma language, speech, **polo** S answer, matter, **pollo kī-** S to converse, **pallo** Hislop (Go.-S) name

2423. **polo** Grigson (p. 335) taboo

2424. **polle** G Ma S Ko chaff [*DED* 3726]

2425. **pov-, pav-** Mu to fall, drop, **pov-** Ma to fall, **povanā** L id.

2426. **povṛa** Ma lotus, **povuṛ** Mu kind of water-plant

2427. **posa** Ko lungs

2428. **poharā** W bucket (of leather)

2429. **pohānā** M to throw, **poʔ-** Ma to throw away, leave, abandon, **poh-** S to throw away, **pohtānā** W Ph to abandon [*DED* 3737]

2430. **pohk** Mu Ko intestines

2431. **pohcī** Ph wrist

2432. **pohpī** Tr W Ph chisel, **poʔpi** Ma id.

2433. **pōī** Ph a male member of the fisherman caste, *fem.* **paitār** Ph [cf. *DED* 3750]

2434. **pōku** Ko(C) buffalo

2435. **pōc amma** S a mother goddess of the Gonds

2436. **pōnj**, *pl.* **pōsk** Tr pullet, **poī, poīnj** W Ph id., **pōnj** Ch Mu Ma id.

2437. **pōṭ(i)** Ma boil, wound

2438. **pōṭ-pōṭ** Tr slightly

2439. **pōṭri** A Y G shank, calf of leg, **poṭrī kāl, phoṭrī** Ph shin, shank, **photarī** W calf of leg, **poṭarī** W leg [< Mar.]

2440. **pōnḍ-**, A Y Ch to wear (dhoti, loincloth), *cs.* **pōnsutānā** Ch(D), **pōnḍānā** Tr to put on dhoti, **ponṛānā** Ph to wear, **pondānā** [*sic*] W to dress (of men), **poṇṛsahtānā** W to attire, **pōnḍ-** G S to wear, *cs.* **pōnḍcah** S [*DED* 3577]

2441. **pōt** S Ko male of animals, **pōtal** Ma id. [cf. *DED* 3747]

2442. **pŏ̄tar** Ph (Hi.) rāmdātun; ? cf. **pōtur**

2443. **pōti** A Y bead, **pothī** W id., **potī** Ph bead [< IA.]

2444. **pōtur**, *pl.* **pōtuhk** Tr a large forest tree, *Hymenodictyon excelsum*

2445. **pōnaṛ** A green pigeon, **pōnaṛ**, *pl.* **pōnahk** Ch D Mu id., **pōnāṛ**, *pl.* **pōnāhk** Tr, **pōnaṛ** Ma M Ko id. [*DED* 3647]

2446. **pōpe** M father's sister

2447. **pōpcī** Tr the hinder half of the hand where it is thicker

2448. **pōpliāl** Tr an old person with no teeth

2449. **pōra** Mu month of śrāvaṇa, harvest month, **porā** S-R id., **pōramsu** S the Pōla festival when bullocks are worshipped, third month of the Gonds [< IA., cf. Mar. *pōḷā*]

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2450. **pōri** Mu Ma, hive, **pūri** A id. [cf. Pa. *pōri*, said to be < Ha.]

2451. **pōri**, *pl.* **-hku** S young of pig, **pori** F-H (p. 349) chicken, **pitteng poring** Pat. young of birds

2452. **pōrka**, *pl.* **pōrkā** S sapling

2453. **pōṛānā** Tr to swell of dough, to grow of big, **poṛānā** Ph to swell, **porille** Driberg to swell of grain

2454. **pōṛpōṛ (aiānā)** Tr of jaori, to be so nicely cooked that every grain is separate

2455. **pōl karra** Ko shaft of cart

2456. **pōsānā** Tr W Ph S-R M to wait, stay, **pōs-** Mu Ma id., Ma to watch field

2457. **prindeli** M *Lagerstroemia parviflora* (bhātsiwnā)

Ph

2458. **phasengānā** Tr to slip, slide, of the foot

2459. **phiskī** Tr a chinkara, gazelle

2460. **phundā** Tr riddle

2461. **phunaī** Ph top (of tree, etc.)

2462. **phūndan** Ph akaunā tree

2463. **phūsrā** W Ph small owl

2464. **phēḍrī (weānā)** Tr to be over-cooked, of meat, dāl, etc.

2465. **phokral** S-R hollow

2466. **phoṭophoṭo** S-R uneasy

B

2467. **bakari** Ma rice-beer; cf. **barkaṛ**

2468. **bakairo** L bone

2469. **bakoval**, *pl.* **-ī̃** Mu male cat

2470. **bakkī** Tr S-R fat which sticks to the skin after flaying

2471. **bagā, bagge** S-R where, **bēgā** Tr, **bagge** Ch(D) id., **baggātāl** Ch(D) whence, **baggane** W everywhere, **baggā** W where, **baggā-haṛā, baggāṭāl** W whence, **bagā, baggā, bagne, baggāne** Ph where, **baga** Mu id., whither, **bagaḍa** Mu from somewhere, **bagḍaha** Mu somewhere, **bogga** Mu where, **bogaḍor** Mu one who is where (*m.*), **bagga** Ma, **bege** M where, **begāy** M anywhere, **baga** S, **bega** Ko where [*DED* 4228]

2472. **bagṛe kīānā** W to expand (*tr.*)

2473. **baci** Mu sister's daughter, **bacci** Ma id., **bacco** Ma sister's son [< IA., cf. Ha. *bhācā, bhācī*]

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2474. **baccon** S-R how many, **baccor, bacvir** S-R how much, **bacḍom** S-R how long, how far, **bacle** S-R how much, **bacor** Y id., **bacnal, bacco** Tr how many, how much, **bacco** Ch how many, how much, **bacco, baccor, baccõ,** Ph how much, **bacāle** W Ph how many, **bacco** Mu how much, **baccon jek** Mu how long, **bace henoṛ** Mu(E) how big a person, **bacor** M how much, how many, **becor** M how much, **baccor** S id. [*DED* 4228]

2475. **baṭkur** Ph organizer of a marriage-feast

2476. **baṭṛā, vaṭrā** Ph bird's nest

2477. **baṭṭa** Mu stone of fruit

2478. **baṭṭa** Ko dewlap

2479. **baḍgolā** S-R wooden bar placed across a closed door

2480. **baḍḍa : nira baḍḍa** Mu kind of mushroom [cf. Pa. *boḍḍa* sp. edible fungus]

2481. **banṭī** Tr S-R when [*DED* 4228]

2482. **banṭī pohānā** S-R to thresh grain with bullock

2483. **banḍ-** Ma (leaves) to turn yellow, **bhanḍānā** Tr, **bhānḍānā** S-R to wither (leaf); cf. **paṇḍ-**

2484. **banḍa** A Ma S stone, M rock, A S hail [cf. *DED* 3224]

2485. **banḍa** Mu, **bānḍal** M naked

2486. **banḍa** G short, **banḍa vaṛnj** Mu thumb, big toe

2487. **baṇḍah-** Mu to take out (from hole) with hand

2488. **banḍi** S-R tailless, **bānḍa** Mu id. [< IA.]

2489. **banḍorā** S-R shed

2490. **batal** S-R Y what, **batai** S-R whatever, **battī** Tr what, **batti, bati** Ch, **battī** Ph id., **bātal** Ph what sort of (*fem.*), **bātor** id. (*m.*), **bāta** G Mu id., **bātatun** Mu why, **bātay** Mu something, **bāta** Ma M what, **batal** S id. [*DED* 4228]

2491. **batārī** Tr Ph a 'what do you call it', **batālē** Tr what is his name [*DED* 4228]

2492. **bad,** *pl.* **bau** Tr Ph who (*fem.*), **bad** S-R who, **bad,** *pl.* **bav** Mu who (*fem.*), what, **badu** Ma who, what, which (*fem.*), **bedu** M which, what, **bad,** *pl.* **bav** who, what (*fem.*), **bedu** Ko who (*fem.*) [*DED* 4228]

2493. **badaŋ** Mu why [cf. *DED* 4228]

2494. **badam** Mu how [cf. *DED* 4228]

2495. **badayī** (*pl.*) Mu large variety of urad pulse

2496. **baddī** W high

2497. **badren** L dew

2498. **bañcīpoṭ** L robbery

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2499. **babul**, *pl.* **babli** Ko bat

2500. **bambe māyānā** Ph to bellow

2501. **bayānā** L to fear, be afraid

2502. **bayul** Ko open space of ground, **bail** M plain [cf. *DED* 3249]

2503. **bayok** Ko wild cat [cf. *DED* 3378]

2504. **baraī** W Ph kid

2505. **barka** Ko membrane

2506. **barkaṛ** Mu rice beer; cf. **bakari**

2507. **barkē** Tr why

2508. **barbuṭa**, *pl.* **-ŋ** Ch red ant

2509. **bars-** Mu to yoke (a cart); ? cf. **pors-** to plough

2510. **baḍḍe** A Y stick, **baḍḍi, baḍga** S-R id., **baḍga, baṛiya** Ch, **waṛiyā** W id., **baṛga** G Mu Ma id. [cf. *DED* 4272]

2511. **baraŋge** Ch something

2512. **baṛānjā** Grigson (p. 323) son-in-law, **baṛja, baṇja** Ko mother's younger brother, **baṇji** Ko sister's son, sister's daughter

2513. **baṛsāne** W suddenly

2514. **bala kāl** Ko(B) foot

2515. **ballahk** Mu why, **bala** S how

2516. **baske** S-R Y W Ph Mu Ma S when, **baskē** Tr id. [*DED* 4228]

2517. **bahān, bahin** S-R how, **bāhun** Ch(D) id., **bahbā** W, **bāh, bāhbā, bāhun** Ph id., **bah** M what, something, **bahna** Mu how, why, **bahun** how, **bohun** Mu why, **bābā** Tr why, how, **bāh** Tr what [*DED* 4228]

2518. **bahke mayānā** S-R to go wrong

2519. **bāki** Mu how much

2520. **bāko** Ko goose

2521. **bā̃ko** Ph good, well, **bhākō** Tr very

2522. **bāgā̃na** L to tire, be tired, **bāgānā** L id.

2523. **bāng** Ch(D) what, **bānge** Ch(D) anything, **bāŋ** G what, **bāŋgun** Mu something (with *neg. verb*, nothing), **bāŋ** Mu what, **bāteŋ** Ko why

2524. **bāṭi** Mu small clay ball

2525. **bāṇṭur** Ph many

2526. **bāḍ** Mu a raised platform in the field for watching paddy

2527. **bādiyal** Mu Ma castrated pig, **bāndāl**, *pl.* **-or** Driberg boar [cf. Kui *bade* a castrated pig, said by Winfield to be < Or.]

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2528. **bāna** Mu sign

2529. **bānk** Mu why, what, **bān, bānku** Mu why, **bã̄** Mu why

2530. **bāpi** Ko father's mother

2531. **bābo, bābal,** *pl.* **bābalir** Y father, **bābol** Ch id., **bāba (haral), bābo** G, **bāba(l),** *pl.* **bābalor** Mu id., **bābal** Ma, **bābo** M, **bābu,** *pl.* **-r** S, **bāl,** *pl.* **-ur** S, **bābal** Ko id. [< IA.]

2532. **bārāṅg** S-R Tr what, **bārã̄** Ph what, **bāraŋ** G why [*DED* 4228]

2533. **bāri** Mu upper ear-ring, **bāṛī: duṛk-bāṛī** Tr ear-ring [< IA., cf. Ha. *bārī*, Mar. *bāḷī*, etc.]

2534. **bāringā** Tr a very high coarse grass

2535. **bāl** W Ph what, **bālek** M how, why

2536. **bāle,** *pl.* **-r** Mu a man of the Nahar caste, *fem.* **bālṭe,** *pl.* **-hk** Mu

2537. **bālo** Ko spider

2538. **bighvāl** Ph wolf, **bighal,** *pl.* **-or** Driberg wolf, **bigal,** *pl.* **bigahk** Mu hyaena

2539. **bicco, bicca** S-R silver rings for small toes of foot

2540. **bijanḍar** Mu dense (forest)

2541. **biḍa** G kind of fish

2542. **biḍākī** S-R chewing leaf, **bīrākī** Tr a leaf of pān

2543. **bidarkānā, vidarkānā** Ph to scatter [cf. *DED* 4426]

2544. **bidḍe māyānā** Ph to be despondent

2545. **bidbid** L clean, clear

2546. **bidrī** S-R a Gond agricultural festival, Tr Ph a festival in June

2547. **bindāl** Ph whence

2548. **birandā, birandār** Ph household, **biṛndā** Tr family, **biḍinḍā** S-R id., **birid** Elwin (p. 712) a clan, sept

2549. **birām** W Ph spark

2550. **birjāl koṭnī** S-R, **bījal kōtnī** Tr a pretty little bag for what-nots

2551. **biṛsk-** Mu Ma to slip, slide, **biṛskānā** M to slide, **biṛs-** Ko to be slippery, **bhisurkānā** S-R to slip, **bhisuṛkānā** Tr id., slide, **bisurkta** Driberg slippery [cf. Kol. *pirs-*, *DED* 3443]

2552. **bīṭo** Ma broad-headed arrow for shooting birds, **miṭṭa** Ko id., **miṭṭom** Ko(B) id. [cf. Pa. *biṭṭa* id.]

2553. **bīndā** L a clearing for a fireplace on a mandā

2554. **bīrōlī-maṛā** Tr a jungle bush, with yellow and red flowers eaten as bhāji

2555. **bīṛa** Mu raised ground around the verandah

2556. **bīsā** S-R door

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2557. **buke eṭe** Mu kind of crab

2558. **bukka** G Mu Ma Ko cheek, **buka** M, **buggā** S, **bhuka/phuka** Hislop (Ma), **phukā/bhukā** L id. [*DED* 3485]

2559. **bukku**, *pl.* **bukkũ** Mu(E) nest inside ant-hill

2560. **bukṛam** Ko hump (of cow)

2561. **buŋgur vīsi** Ko sp. large insect, **bhūṅgṛā** W beetle, **bungārā** L bee

2562. **bucchī** W moss, **bucchī, bocchī** Ph id., **bacchī** Tr green slime on stones in water

2563. **buṭarā** W pea

2564. **buṭul** Ko basket with lid

2565. **buḍal**, *pl.* **buḍahk** Mu bull; cf. **boṛum**

2566. **buḍḍi** S-R earthen vessel [< Te.]

2567. **buḍruka** Ma bubble

2568. **butī** L a knot in a tree or wood

2569. **bunsārī** W morning, **bhunsāre, bhunsāro** Ph early morning

2570. **bubri** Ko bubble

2571. **bumul** Mu whirlpool

2572. **bumkal**, *pl.* **-or** Mu ryot, **buŋkal**, *pl.* **-or** S a man of the Naik tribe, *fem.* **buŋkaḍ**, *pl.* **buŋkahku** S

2573. **bumriya** Ma(S) highest god

2574. **burkal**, *pl.* **burkahk** A Y D Mu tiger, **burkā, burkāl** Ph, **burkāl** W, **burrkal** G S id. [cf. Pengo *burka* id.]

2575. **burgal** Ma a Maṛia god

2576. **burda** Ko mud [< Te.]

2577. **burrānā** S-R Tr Ph to kiss, to nose, caress, **boṛ-** Ma id. [*DED* 3527]

2578. **bursunḍi** Mu mosquito [< Ha.]

2579. **buṛk-** A to spring up (water), **buṛkum** A spring, **bulkum** S-R id.

2580. **buṛgal** Mu old bull, **buṛgal(i)** Ma bison

2581. **bulka** Mu hole, **bulla** A hole in tree

2582. **busānā** M to lie [*DED* 3702]

2583. **buska puṛuy** Mu caterpillar; cf. **bhursā purī**

2584. **būīyā** W down (of birds), **buiyā** Ph hair, feathers, **buiyā** Tr down, small feathers

2585. **būka** D G Mu Ma hole [cf. *DED* 3646]

2586. **būṭa** Ko knot in tree; cf. **butī** id.

2587. **būḍ** S-R below, **būḍna sivli** Y lower lip, **būṛ** Y below [< Mar. *būḍ*]

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2588. **būbal** Mu Ma father

2589. **būrā** A fine feathers, down, **bura** Y S down, **burā** L feather [cf. *DED* 3575]

2590. **būri** Mu big and strong (of animals)

2591. **būrai** Ph anything

2592. **būlā** M bone [*DED* 3700]

2593. **būsā** M rough

2594. **būsīr bāke** M *Pavetta indica*

2595. **beke** Ch(D) whither, **bek, bikke** W id., **bēkē** Tr where, **beh, bikke** Ph where, whither, **bakke** Ph where, **beke** Mu whither, **bēke** G Ma S where, whither [*DED* 4228].

2596. **bekṛal tikṛal** Y zig-zag

2597. **beŋk** Ph custom, habit

2598. **beḍa** S sod [cf. Te. *peḍḍa*, *DED* 3606]

2599. **beḍḍi** S-R rope tied round a bullock

2600. **bepuṛ** when, (with *neg. verbs*) never, **bappoṛ** Tr, **bappor** Ph when, **bappore** W ever

2601. **bebre** S-R Ph tomato

2602. **berel, berer,** *pl.* **berehk** Mu river, **beriaṛ, bereṛ** Ma flood, river in flood, **bereḍ**, *pl.* **berehgu** (*obl. st.* **bereṭ-**) S river [cf. Pa. *pered*, *DED* 3613, 4233]

2603. **beraĩ vīsi** A sp. bee

2604. **berel** G Mu Ma banyan, **berelī** W, **berelī, birelī** Ph, **barēlī** Tr id.

2605. **beṛnda** Ma broad

2606. **behe** L jackal, **be²e** Ma fox

2607. **bēŋg-** G to crawl, **beng-** F-H (p. 201) id., **bensere sondānā** S-R to creep, **bhēngānā** Tr to be stretched out, fall flat on one's back

2608. **bēnc-** Ko to press down

2609. **bēdānā** Tr Ph to pour water on thick pēj, **beḍānā** S-R to pour

2610. **bēla** Ko how

2611. **bēlā** Tr trouble, annoyance

2612. **boka** M near, **bokator** M neighbour, **boked** Ko near

2613. **boker** Mu gum [cf. *DED* 3159]

2614. **bokka** Ma hole [cf. *DED* 3646]

2615. **bokkā** S-R bone, **bokā** L id. [*DED* 3700]

2616. **bokkā** S-R heart, **bōkā** Tr heart

2617. **bokkānā** S-R Tr Ph to itch, Ph to scratch

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2618. **bokṛa** Mu Ko he-goat, **bokṛeyal** Y id. [< IA.]

2619. **bogṛi**, *pl.* **-ŋ** Mu flying fox

2620. **boŋa** S hole [cf. *DED* 3646]

2621. **boṭo minḍa** Ko knee, **boṭṭumenḍa** Ko(Ç), **boṭmīḍā** M id.

2622. **boṭka** D bubble, **boṭṭā** S-R, **boṭṭa** G, **boṭka** Mu blister, **bottā** [*sic*] Tr id.

2623. **boṭṭa** S-R finger, big toe, **boṭa** Y finger, **bottā** [*sic*] Tr big toe [cf. Te. *boṭa-vrēlu*, *boṭana vrēlu* thumb, big toe]

2624. **boṭṭe** S-R specimen of fish, **boṭṭe** Ph jimṭa fish, **bōttē** [*sic*] Tr kind of fish, **boṭṭe** G Mu Ma id. (Ha. koksi), **boṭe kīke** Ko id. [cf. Te. *boṭṭa cēpa* a sort of fish]

2625. **boḍḍi** G small tank, **boḍḍī** W tank

2626. **bonḍaŋ vaṛnj** Mu thumb, big toe

2627. **bonḍka** Ko coral bead

2628. **botta** A bug, **batte** Ch louse, **bottā** W Ph id., **bota** Ko bug

2629. **bodelā** F-H dwarf cucumber, **boḍelā** S-R wild gourd, **bodēlā**, *pl.* **-ŋg** Tr small, wild field-gourd, **bodelā** W Ph kacharia (*Hedychium spicatum*)

2630. **bondā** L narrow

2631. **bom**, *pl.* **-k** A cow's udder, **bomi**, *pl.* **bo²ku** Ma breast, **bomā** M, **bommu**, *pl.* **bomku** S, **bomo** L, **boma** Ko id. [*DED* 3246]

2632. **bommul** D foam, Mu bubble, **bomoli** Ma ḍoam [cf. Kui *pumbeli*, Kuvi *pomboli*, Pe. *pumel* foam]

2633. **bomli** Y navel, **bommi**, *pl.* **bo²ku** id.

2634. **boyāl** L deaf

2635. **boyul** Ko foam; cf. **bomul** id. [cf. Pa. *poyor* id., *DED* 3655]

2636. **boyli** S-R hemp, **boyal**, **bāyal** Tr sunn hemp, **baiyāl** W Ph flax

2637. **borilā** L broad

2638. **boru jāḍi** S-R sp. grass

2639. **boronja** Mu kind of tuber

2640. **borl-** S to be upturned, *cs.* **borlah-** S

2641. **boṛum** F-H (p. 430) bull, **bhoḍūm** S-R id., cf. **buḍal**

2642. **boṛŋga : putti boṛŋga** Mu hole in ant-hill

2643. **bol-** Ko to lie, speak falsehood [< Te.]

2644. **bosa** Ko hole

2645. **boho** L man's breast

2646. **bōkā** Moss jungle cat, L-H cat [< Mar.]

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2647. **bōṭānā** Tr to touch, **bōṭānā** Ph, **botānā** L id.

2648. **bōḍe** M pigeon, Ko L dove

2649. **bōdal** D bison, **bodāl** W Ph buffalo, **bode** Se female buffalo

2650. **bŏdhāl** W wolf

2651. **bōr** S-R Ch(D) who (*m.*), **bōl, bōr,** *pl.* **bōṛ** Tr, **bōr** (*obl. st.* **bōn-**) W Ph id., **bōru** (*obl. st.* **bōn-**) G, **bōr** Mu(W), **bōṛ** Mu(E) (*obl. st.* **bōn-**), **bōṛ** (*obl. st.* **bōn-**) id., **bōr, benor** M, **bōn,** *pl.* **bōru** S, **benonḍ** (*obl. st.* **benon-**) Ko id.

2652. **bōrkānā** Tr to swell into blisters, of ground after rain, **borkānā** S-R id., Ph earth to crack

2653. **bōriyār** S-R Tr younger brother's wife

2654. **bōṛkal** A bald, **bhoḍkal** S-R id. [cf. *DED* 3761]

Bh

2655. **bhaṅgarrā** Ph hornet, **buṅgara** Hislop(Ma) humble-bee

2656. **bhāṭo** S-R Y elder sister's husband, **bāṭō** Tr, sister's husband, **bhāṭo** W brother-in-law, **bhāṭo, bāṭo** Ph elder sister's husband, **b(h)āṭo** G, **bāṭo** Mu Ma S id., Ko father's sister's son, sister's husband [cf. Ha. *bhāṭo* elder sister's husband]

2657. **bhitōṛī** Tr the common bulbul

2658. **bhīna,** *pl.* **-ng** Ch(D) altar, **bhīnā** Tr Ph the god's little altar where lamps are lit in ceremonies

2659. **bhīmin vil** M rainbow, **bīmun vil** Ko id. [cf. Pa. *bimcen vil* id.]

2660. **bhunkā-māṭī** Tr yam

2661. **bhurrne** S-R suddenly

2662. **bhursā purī** Ph kind of caterpillar (kammal kīṛā)

2663. **bhus, bhusvāl** Ph an ignorant person, a simpleton, a fool

2664. **bhūk** Tr comb of a white ant's nest

2665. **bhūti** S-R work for wages [cf. Pa. *būti*, Ha. *bhūti* id.]

2666. **bhūtur** Mu whirlwind [cf. Pa. *būt* in the same sense]

2667. **bheli** A Y jaggery, **bellī** (*pl.*) Mu(E), **bela** Ko id. [cf. *DED* 4523; also Mar. *bheli* id.]

2668. **bhēbrī maṛā** Tr the Bēkal tree

2669. **bhēla** Mu head of a ladle

2670. **bhongal** Se cat

2671. **bhongal** S-R yellow

2672. **bhōkkē** Tr male langur monkey

2673. **bhōṇḍiyāl** Tr nipple, **bonḍiyal** S-R id.

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M

2674. **mauṛ**, *pl.* **mauhk** Mu cock's comb

2675. **maka** Hislop(Ma) leaf

2676. **makk-** A to hide, **makkānā** Tr to escape notice, W Ph to hide (*intr.*), (*tr.*) **maksahtānā** W Ph, **makānā** Ch(D) to hide, **maksutānā** Ch(D) to conceal, **mak-** Mu to be hid, *cs.* **makih-/makh-** Mu, **makk-** Ma to hide (oneself), **makānā** M to conceal [*sic*] [*DED* 3897]

2677. **maggur** A crocodile, **mogral** D, **magṛal, magral** Mu, **magori** Ma id., **mogral, mogur** M alligator, **magur** S crocodile [< IA.]

2678. **mang** S-R then, **maŋ** Y again, **mañg** LSI(Basim, p. 502) then

2679. **mangānā, mèngānā** Tr to be broken up, of the floor of the ground, **mangānā** Ph to split, crack (*intr.*)

2680. **mangi marā** S-R *Terminalia arjuna*, **maŋŋi** Y id., **mangī-maṛā** Tr Kōhā tree, **maŋ mara** Ma *Terminalia arjuna*, **mangī** M id.

2681. **maṇṭa** Mu weaving instrument (Hi. tāt)

2682. **mac** W Ph dew, **mach** Ch id., **maçc(i)** G, **mac** Mu id., M snow, **mac ēr** Ko dew [cf. *DED* 3792]

2683. **majiā** W Ph razor, **majiya** G M, **majiya, majeya**, *pl.* **-ŋ** Mu, **majja** Ma Ko, **majji** S id.

2684. **manja** Mu man, human being [cf. Pa. *manja*]

2685. **manja(l)** Mu then, after that

2686. **manjkan** Ma sp. fish

2687. **maṭkā** Tr L-H leprosy

2688. **maṭṭa** wrist G

2689. **maḍā** M, **maḍa** Ko Hislop (Maria) root

2690. **maḍeka** Mu, **maḍe kāl** Mu(N) heel; cf. Ma **mān²ka** [cf. *DED* 3800]

2691. **manḍa** A Ch machan, Mu id., marriage booth, courtyard, Ma raised platform for watching, marriage pandal, **māndā** L machan

2692. **manḍa** M kind of bird

2693. **manḍay** Mu annual religious festival [< Ha.]

2694. **manḍul** Ko earth, ground, soil [cf. *DED* 3817]

2695. **manḍom** Ma dust

2696. **mat** A W Mu M Ko medicine, **mat, matti** G, **matt(i)** Ma, **matta** S id. [*DED* 3863]

2697. **mati** S-R Mu but [cf. *DED* 3903]

2698. **matka** Mu(W) sand

2699. **matkōcī (aīānā)** Tr to be insufficient, usually of food

2700. **madi pēn** Mu a village deity

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2701. **maddol** Mu a plant, shrub

2702. **mangaṭ** A G wrist [< Mar.]

2703. **mandānā** S-R Tr W Ph to remain, abide, be, **man-** D G Mu Ma S id. [*DED* 3914]

2704. **manda** F-H (p. 436) Ma S herd, flock [cf. *DED* 3847(*a*)]

2705. **manni** Ch(D) no, **minne** W, **manī, minī, minnī** Ph not (used with prohibition, as Hi. mat)

2706. **manne** A day after tomorrow, Y id., day before yesterday, **mannē** Tr day after tomorrow, **manne** W day after tomorrow, Ph day before yesterday, **manne diā** D day after tomorrow, **manne** Mu id., **monne, munne** Mu id., day before yesterday, **manne nēnḍ** Mu 3rd day, **manne** Ma day after tomorrow, **manned diā** S id., **maniṭi** Ko id.

2707. **mamok, amok** Y we, **namoṭ** S-R, **ammaṭ** Tr, **mammāṭ, mammāṛ** W id., **mammāṭ, mammāṛ, ammāṭ, ammoṭ** Ph id., **māṭ** G, **mamma, mammoṭ** Mu, **māṭ, mammaṭ** Mu(N), **māṭ** Ma, **mām** Ma(S), **māṭ, mammaṭ** M, **mommoṭ(u)** S id. [*DED* 4231]

2708. **may-** A to win, **maitānā** S-R to conquer, **maittānā** Tr id., surpass, **maitānā** Ph to surpass, win, **maiyānā** Ph id.

2709. **mayali** G big

2710. **maiānā** Tr to be; cf. **mandānā**

2711. **mar māṛa** Ko banyan tree

2712. **mara** A Y tree, **maṛā**, *pl.* **-k** Tr, **maṛa** Ch, **marā** W Ph, **mara** G Mu(W), **maṛa**, *pl.* **-k** Mu(E), **marā** Ma, **marnu** Ma(Dh), **mārnu** Ma(S), **mara** M S, **māṛa** Ko, **māra** Ko(B) id. [*DED* 3856]

2713. **mari**, *pl.* **mark** Y G son, **marī** S-R, **marrī**, *pl.* **mark** Tr W Ph, **marri**, *pl.* **-ṛ** Ch, **marri** D, **marri, marr**, *pl.* **mark** Mu, **maṛi**, *pl.* **maḫku** Ma, **mar, marri** M, **marri** S, **marr**, *pl.* **-k** Ko id. [*DED* 3901]

2714. **mariā** W reed-pen, **maṛīā-jāṛī** Tr reed used for pens

2715. **mariyā, maraiyā** Ph afternoon meal

2716. **mariyur** G mother's brother's son, **mariyoṛ** Ma father's sister's son

2717. **maruŋ** Mu(W) ribs of mat, **marŋgi**, *pl.* **-ŋ** Mu(W) rib; vein of leaf, **maṛŋgaṛi** Mu(E) rib, **maṛgī**, *pl.* **-ng** Tr rib bone, **marŋgi**, *pl.* **-ŋ** Ma rib, **marŋg**, *pl.* **-i** Ko side [*DED* 3861]

2718. **maruŋg-** A to forget, **marangānā, marengānā** S-R id., **marēngānā** Tr id., **marangtāl** W astray, **margīnā** W to err, **marung sīānā** W to forget, **marangānā, marungānā** Ph id., **mariŋg-, mareŋ-** Mu, **maṛŋg-** Ma, **mar(u)ŋg-** Ko id. [*DED* 3897]

2719. **marum** S-R stealthily, behind

2720. **maruṛkānā** Tr of dāl, to be not quite cooked

2721. **maruvā, maruvāl** Ph eunuch

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2722. **maṟuhcānā** Tr Ph to come into bud (tilli, cotton, etc.)

2723. **marū** W Ph sāj tree, *Terminalia tomentosa* [cf. *DED* 3862]

2724. **marehtānā** W to rub, **marahtānā**, **marehtānā** Ph to smear, **marehtàlle** Driberg to apply

2725. **maronj**, *pl.* **marosk** Ph bark, **maṟōnj** Tr a strip of bark, **marōj** Ch fibre for rope, **moros** G rope, **moros**, *pl.* **-k** Mu(W) kind of rope prepared from the fibre of paur tree, **maṟos** Mu(E) id., **moros** Ma, **moroli** Ma(Dh) rope, **moras** M id. [cf. Kui *mrāsu* and *DED* 4079]

2726. **marol** Mu stalk of paddy plant

2727. **marka** Y Ch mango, **markā** S-R Tr W Ph id., **marka** D Mu M, **maḫka** Ma id. [*DED* 3907]

2728. **màrkānj** Tr sp. fish, **maḍkānj** S-R fish

2729. **markohk ki-** Mu to caress by taking on hip

2730. **marnḍaṟ ṭonḍa** Mu kind of creeper

2731. **marnḍu** Y father's sister's son, mother's brother's son, **marnḍeyaṟ**, *pl.* **marnḍeyak** Y father's sister's daughter, mother's brother's daughter, **marnḍaṟi** G mother's brother's daughter, **manḍaṟe** Ma(S) father's sister's daughter [cf. *DED* 3899]

2732. **martal aiānā** Tr of a woman, to have borne a child

2733. **mard** A dhāman tree, S-R sāj tree, **maṟḍ-maṟā** Tr id., **mard** Mu ādan tree, Ma id., sāj tree, **mardi** M *Terminalia tomentosa* (Adan) [*DED* 3862]

2734. **marma** A vegetation, **maṟam(i)** Ma sp. tall grass or weeds [*DED* 3869]

2735. **marmiṇ** A marriage, **marmi**, **marmiṇ** Y, **marming**, *pl.* **marmihk** Tr id., **maṟming** Ch(D), **maṟmī** W, **marmī**, *pl.* **-ng** Ph, **marmi** G S, **marmiṇ** Mu Ma id. [*DED* 3818]

2736. **marra** A, **mara** Y medicine

2737. **marror**, *pl.* **marrohk** Ch black mole, **marrō**, *pl.* **-ng** Tr id., wart [*DED* 3905]

2738. **mars** A Y Tr Ch W Ph D G Mu axe, **maṟsu**, *pl.* **maṟsku** Ma, **marsu** S, **maras**, **magsu** L id. [*DED* 3889]

2739. **marsānā** S-R to visit again and again, **maṟsānā** Tr to visit frequently, **marsānā** Ph to be used to, to be in the habit of, **mars-** Ch Mu id. [*DED* 3865]

2740. **maṟ(i)** Ma mat, **marr** Ko mat door; cf. Ma **ke²maṟ**

2741. **maṟa nay** Mu(E) kind of animal living on trees, **māṟ nēy** Ko wild dog [cf. Pa. *mar netta*; Kui *bōde maṟne* a kind of wild cat]

2742. **maṟī-maṟī** Tr in various ways

2743. **maṟūstānā** Tr to cook in oil

2744. **maṟom(i)** Ma sp. fish

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2745. **maṛg-** Ma to burn (*intr.*), **maṛgānā** M to blaze [*DED* 3829]

2746. **maṛpānā** M to fold, **maṛp-** Ko id., **maṛta ki-** Ma id. [*DED* 3796]

2747. **maṛsur** F-H (p. 212) husband, **maṛso**, *pl.* **-rk** Y id., **mai-manṣāl** Tr man and wife, male and female, **māṛsāl** W Ph man, **māṛsālor** W Ph mankind [cf. Kui *mṛeha*, *mṛehenju* a male, man, Kuvi (*F*) *mṛēha* man]

2748. **maṛhuttānā** Tr to paint cattle for a festival

2749. **mal**, *pl.* **-k** A Y Tr Ch W Ph D Mu Ma M Ko peacock, **mallu**, *pl.* **malku** S id. [*DED* 3793]

2750. **malanj(i)** Ma eel-like fish, **malāj** Tr Tambu fish [cf. *DED* 3877]

2751. **malol** A hare, **molor**, *pl.* **-k** Y, **maïōl**, *pl.* **malōhk** Tr, **molol** W, **malol, mulol** Ph, **malol**, *pl.* **malohk** Ch, **molol**, *pl.* **molohk** D, **molol, malol** Mu(W), **maloṛ**, *pl.* **malohk** Mu(E), **molol**, *pl.* **molosku** Ma, **molol** M, **maloṛ**, *pl.* **-i** Ko id. [*DED* 4071]

2752. **mall-** A to return, **maltānā** S-R to turn, **mallānā** Tr to return, *cs.* **malluhtānā** Tr, **mallānā** W Ph to return, **mallahtānā** W Ph to turn back, **malsi vāwānā** Ch(D) to return, **mal-** G Mu id., **malī-** Mu to turn oneself, **mal-** Ma to return, *cs.* **mahl-** Ma, **maldānā** M to return, **mal-** S Ko id. [*DED* 3874]

2753. **malva** S-R kind of grass

2754. **mallā** W pitcher (red) for water, **malla** Mu water pot [cf. *DED* 3884]

2755. **maḷ** Mu bedstead

2756. **mal bilai** Mu wild cat

2757. **mal menḍaṇ** Mu kind of mushrooms

2758. **mal huṛiyal** Mu eagle (Ha. manjur suriyā)

2759. **masa** Mand. mole, wart

2760. **masi** G soot [cf. *DED* 4187]

2761. **maśur** W masur pulse, *Cicer lens*, **masūr**, *pl.* **-k** Ph, **masur** Mu id. [< IA.]

2762. **masoṛa** Mand. gums

2763. **maskā** Ph scrotum

2764. **mahala dā-** Mu to go to ask for bride

2765. **maḫk-** Ma to be stiff (joint)

2766. **mahk-** Y to search, **mahak-** F-H (p. 215) id., **mahakkānā** S-R to fish, **māhakkānā** Tr to grope, to grope in a pool for fish, **mahk-** Mu to search, grope; **mehkānā** M to search, **mehk-** Ko id. [*DED* 4512]

2767. **mahcum** Tr G, **ma²cum** Ma fish-hook [*DED* 3916]

2768. **mahṭa** Mu hole of a blade of spade in which handle fits

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2769. **mahtānā** Ph to take out

2770. **mahthur yetānā** W to begin

2771. **māk** Ma medicine

2772. **māc** A G Mu dirt, **mācu** Ma id., **māc** M dirty [*DED* 3927]

2773. **mācānā** S-R to plaster, Tr Ph to smear, plaster mud, **māc-** G Mu Ma to plaster, to plug, **mācānā** M to smear [*DED* 4169]

2774. **mānj-** Ma to glitter, **mānjo puḍi** S-R glow worm, **mānja puṛi** Y id.; cf. **mur mānjo**

2775. **māṭa** Ko word, speech [< Te.]

2776. **māṭā** Ph red ant

2777. **māṭi** S-R Tr Ch Ph Mu(E) Ma M Ko tuber, edible root, **māṭ** Mu(W) id.

2778. **māṭyal** Y whirlwind, **māṭiyal** Ch, **maṭiyā, maṭiyāl** Ph id.

2779. **māṭe** W Ph parrot

2780. **māḍi** S-R upper storey, **māṛi** Y a storeyed house [cf. *DED* 3930(*a*)]

2781. **māḍo māra** Ko gamhār tree

2782. **māṇḍānā** Tr to like, approve of, **mande vayānā** [*sic*] S-R to like, **māṇḍ-** Ch, **mārānā** Ph id., approve of [cf. Kui *māṇḍa* to intend, desire, etc.]

2783. **māṇḍi** S-R thigh, lap, Y thigh [< Mar.]

2784. **māṇḍo** Tr L-H hole

2785. **mātrāl** S-R old man, **mātral**, *pl.* **-or** S id., *fem.* **mātri**, *pl.* **-hku** S

2786. **mātla** Ma kind of citron [cf. *DED* 3940]

2787. **māndi** S-R story, Ch word, speech, **māndī** Tr word, matter, affair

2788. **māndī** Ph a visit

2789. **mānvāl** Ch(D) W man, **māynyal** S-R, **manyal**, *pl.* **-ir** Y, **mānwal** Tr, **mānai, mānvāl** Ph, **māne** G, **māney** Mu, **manval** Ma, **mankal**, *pl.* **-ur** Ma(S), **māni** Ma(S), **māne, mānkal** M, **mankal**, *pl.* **-or** S, **mānkal, mānval**, *pl.* **-ur** L, **māne** Ko id.

2790. **mān²ka** Ma heel, **māṛka** Ma(S) id.; cf. Mu **maḍeka**

2791. **māma**, *pl.* **-lir** Y mother's brother, father's sister's husband, **māma** Ch id., **māmi** Ch father's sister, mother's brother's wife, **māmal** G mother's brother, father-in-law, **māma**, *pl.* **-lor** Mu mother's brother, wife's father, father's sister's husband, **māma** Ma mother's brother, M father's sister's husband, **māmal** S mother's brother, father-in-law, father's sister's husband, **māma** Ko id. [< IA.]

2792. **māy-** Mu Ko to be lost, *cs.* **māyih-** Mu, **māyāl āyānā** S-R to disappear [cf. *DED* 3946]

2793. **māy-** G Mu Ma to be healed

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2794. **māy(i)** Mu very big

2795. **māyi** Mu peahen

2796. **māyo** Ch mother, **māī** W female, **maijū** W wife, **māyi** Mand. wife, woman

2797. **mār-** A Y Ch to be finished, **mārānā** Ph, **mār-** Mu(W) id., **mārh-/mārih-** Mu(W) to finish, **mār-** Mu(E) to be finished, **mār-** Ma S id., **mārhānā** M to complete, **mārānā** M to exhaust

2798. **mārānā** M to lose

2799. **mārānā** Tr to annoy, tease, **mārusānā** S-R to tease

2800. **máril** Hislop(Rutluk) chest [cf. *DED* 3947]

2801. **mārel**, *pl.* **-k** A wing, **mārel**, *pl.* **mārehk** Ch feather, **māre**, *pl.* **-hk** Tr long feather, **māṛe** W down, **māre** W feather, **māre**, *pl.* **mārẽ/mārehk** Ph id., **mārek**, *pl.* **-iŋ** D wing, **mareṛi, mārek** G id., **marahk** (*pl.*) Mu feathers, **mārek** (*pl.*) Mu wings, **māre**, *pl.* **-ŋ** Ma wing [*DED* 3861]

2802. no entry

2803. **māṛ** Ma plateau [< IA., cf. Mar. *māḷ*, etc.]

2804. **māṛ-** Ko to make [cf. *DED* 3931]

2805. **māṛon** Grigson (p. 323) smith

2806. **māṛum** Mu kind of fish (Ha. maŋri), **marpo kīke** Ko sp. fish (Or. māgur)

2807. **māṛkānā** Tr to turn the head and glance quickly, crane, **mārkānā** Ph to look, peep, glance, **mārk-, māṛk-** Ch to crane, **maḍkānā** S-R to glance, **māṛk-** Mu to peep, bend down, Ma to look, peep, glance

2808. **māloṛ(i)** Ma juice of fruit

2809. **mālkī**, *pl.* **-ŋg** Tr a small earthen platter [*DED* 3884]

2810. **māl pāṭ(i)** Mu rafter

2811. **māv** A sambhar, S-R wild goat, **mav**, *pl.* **-k** Tr, **māv**, *pl.* **-k** Ph sambhar, **māok** (*pl.*) W deer, **māv** Ch D Mu Ko, **māv(i)** Ma sambhar [*DED* 3917]

2812. **māsānā** Tr to burn (*tr.*), to light a lamp, burn a corpse, wood, etc., W Ph to burn (*tr.*), **mās-** Ch G Mu Ma S Ko to kindle fire, **māsānā** M id. [*DED* 3935]

2813. **māsul** A python, S-R snake, **māsūl** Tr rock python, **māsur**, *pl.* **māsuhk** D python, **māsul**, *pl.* **māsuhk** Mu (W), **māsul**, *pl.* **-ī** Mu (E), **māsul(i)**, *pl.* **māsusk** Ma, **māsoṛ tārs** Ko id. [*DED* 3928]

2814. **māh-** A Y Mu S to finish, **māhtānā** W Ph id.; cf. **mār-**

2815. **māh-** Mu to fit shaft to arrowhead, **mā?-** Ma to fit into (*tr.*), to fasten (button)

2816. **māhka** A Y Ch Mu Ma bel (*Aegle marmelos*), **māhkā** Tr W Ph id. [*DED* 3949]

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2817. **māġi kiẏānā** S-R to approve

2818. **miŋg-** A, **miŋ-** Y to swallow [cf. *DED* 3985]

2819. **micuk** Tr without, **mucuk** S-R except, without

2820. **micho** Ch scorpion, **miccho** W, **micco** Ph S id. [< IA.]

2821. **minjānā** S-R to bury, Tr to bury itself in the earth (snake), to be covered with crop (of field), M to hide, **mins-** Ko id.

2822. **minjānā** Tr to bend low, bow down

2823. **miṭānā** S-R to apply

2824. **miḍurkānā** Tr to be dirty in one's clothes and person

2825. **miḍḍing-miḍḍing (aiānā)** Tr to wander about at a loss as a Gond in court precincts [*DED* 3976]

2826. **minḍānā** S-R to sleep, **mīnḍānā** Tr to lie on one side, L-H to lie down, **mindānā** (i.e. **minḍānā**) Pat. to sleep, **menḍanā** L id., **mīnḍ-**, **mīṛ-** S id., **mīṛānā** W to fall, Ph id., to sleep on one's side

2827. **minḍa** G Mu Ma knee, **menḍā** L id. [*DED* 3828]

2828. **mitwanj** Elwin (p. 710) a cage-trap for porcupines and hares

2829. **minangānā** S-R to taste sweet, **miṇungta** S-R taste, **mingānā** (3 *sing. nt.* **minugtā**) Tr to taste sweet, **miŋg-** Ch to taste sweet, **mingānā** (not **miŋg-**) Ph id., **miŋta** G sweet, **miriŋt** Mu sweet, **mirŋgul burka** Mu sweet gourd, **miliŋ** Mu sweet, **miŋg-** Ma Ko to be sweet, *cs.* **miŋgi**? Ma, **mingānā** M to be sweet, **mīrgul** L sweet

2830. **minōrāl** Tr Ch tortoise, **mīn mīnoral** A id.

2831. **mindi** A Ch Ma eyelash, **mindī** Tr W Ph id., **konḍā-mindi** M eyebrow, **konḍa-minḍi** Ko eyelid, eyelash

2832. **miyāḍ** S-R girl, **mīyaṛ**, *pl.* **mīyak** Y daughter, **mīār**, *pl.* **mīāhk** Tr id., **miyaṛ**, *pl.* **miyahk** Ch, **mīyar** Ch(D) id., **mīār** W id., **miyār**, *pl.* **miyāhk/miyask** Ph id., girl, **miyaṛ**, *pl.* **miyahk** Mu, daughter, **mīaṛ(i)**, *pl.* **mīasku** Ma, **miyaṛ**, **meyaṛ** M, **miaṛ**, **miahku** S, **miyālī** L id. [*DED* 3768]

2833. **miyānā** S-R to come out (of the corn), **mīānā**, **mīittānā** Tr to emerge from pod (e.g. juar), **mīānā** Ph id.

2834. **mirag** S-R advent of rainy season

2835. **mirih-** Mu to crack knuckles, **moṛ-** Ma to snap (fingers), **moṛhk-** Ma(S) to crack knuckles, **muhr-** Ko id. [cf. *DED* 3972]

2836. **mirusānā** S-R to spray, **mirstānā** Tr to scatter or splash earth or water over another, **mirstàlle** Driberg to scatter, **mirsuhtàlle** Driberg to spread (*tr.*), **miṛsānā** Ph to be scattered, **miṛsahtānā** Ph to scatter

2836(*a*). **mirkūṭ** S-R chillie powder

2837. **mirŋgul** Mu, **miṛŋgoṛ** Ma spark [cf. *DED* 3994]

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2838. **mirtē**, *pl.* **-ŋg** Tr a small black ant, **mirte**, *pl.* **-ŋg** Driberg flea

2839. **mirrānā** Tr to swarm, of insects in the rains

2840. **mirrānā** M to run, **mirānā** M to flee, **mirr-** Ko to run

2841. **miṛk-** Mu to be startled

2842. **miṛko**, *pl.* **-ŋ** Mu firefly, **miṛkom** Mu star, **miṛko** M id., Ko firefly, Ko(B) star, **min²konj(i)**, *pl.* **min²kosku** Ma star, firefly, **mīnkō** Tr stars (in front of eyes), **minko** W Ph firefly [*DED* 3994]

2843. **miṛc-** Mu to attach, suspend (*tr.*), **mṛic-** Mu to paste

2844. **miṛc-** A to lighten, **miḍcānā** S-R to flash, **miḍstānā** Tr to flash, of lightening, **mirsānā** W to lighten, **mirsīlnā, mirsīltānā** Ph, **miṛs-** Ma id., **miṛkānā** M lightening [*DED* 3994]

2845. **miṛnd-** Mu to turn round, turn back, **miṛnd-** Ma to be turned over, inverted (eyes), *cs.* **miṛ²-** Ma to turn over, invert, **mīḍīnā, miḍiyānā** L to overturn [cf. *DED* 3988]

2846. **miṛhuttānā** Tr to seek or hunt for, **mirahkānā** W Ph to search, **mireh-** Ch to search, **miḍusānā** S-R, **miṛih-** Mu id.

2847. **misṭāṛ** (*gen.* **misṭādā**), *pl.* **misṭāhk** Tr the cord or creeper which a porcupine bites through at the opening of his burrow, thereby releasing the weight of the trap which falls and crushes him

2848. **mis būla** Ko hip-bone

2849. **missānā** S-R Tr W Ph to bury, **mistānā** Ch(D), **mis-** Mu, **miss-** Ma Ko, **misānā** M id.; cf. **minj-**

2850. **mihc-** Mu to plait (hair)

2851. **mīnjānā** Tr to rub or wring the hands in chagrin

2852. **mīn**, *pl.* **-k** A Tr Ch(D) W Ph Mu Ma fish, **mīn**, *pl.* **-ku** S id. [*DED* 3999]

2853. **mīna** Ch, **mina** Mu cream

2854. **mībo** Mu your father, **mīva** Mu your mother, **mīval** G id., **mīmal** Ma your father, **mīyal** Ma your mother

2855. **mīy-** G to bathe, **mīy- : ēr mīy-** Mu id., *cs.* **mīh-** Mu, **mihītānā** Tr to wash somebody else's body, **mī- : eṛ mī-** Ma to bathe, **mī-** Ko id., **miyānā** L to bathe, wash, **mīcanā** L to bathe another [*DED* 3995]

2856. **mīrcuk** L devil

2857. **mīsiŋ** Y moustache, **misa** G, **mīsaŋ** Mu(W), **mēchaŋ** Mu(E) id., **mīsaŋ** Ma beard, **mīsāng** M id., **misal**, *pl.* **-ku** S moustache, **mīsok** Ko id. [*DED* 3996]

2858. **mīhtānā** Ph to cause to fall, fell, **mihītānā** Tr to throw down violently

2859. **mīhpī** Tr kind of caterpillar

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2860. **muido** Ch S husband, **moidō** Tr W Ph id., **mudiyal** Mu old man, **mudiyo**, *pl.* **-r** Mu, **muḍiyāl** M, **mujo** G, **mujjo** Ma, **mudpal**, *pl.* **-or** Ko husband [cf. *DED* 4057] 2885.

2861. **mukam** G Ma face, **mukum** M id. [*DED* 4003] 2886.

2862. **mukā** LSI(Basim and Wun 502, 505) kiss

2863. **mukur** Ko point of knife 2887.

2864. **mukur** W Ph comb of cock

2865. **mukur** W, **mukkar** Ph surely 2888.

2866. **mukkara** G nose-ring, **mukkero** S-R, **mukera** A id. [< Te. *mukkaṟa*]

2867. **muġṛāl** W crocodile, **muġrā**, **muġrāl** Ph id. [< IA.] 2889.

2868. **munġī** S-R ant

2869. **munġur** Tr Ch eaves, **muŋgoṛ(i)** Ma id., **mungur** M roof, **muŋgul** Ko eaves 2890.

2870. **muŋgus** Y, **mugus** A, **muŋsi** S mongoose 2891.

2871. **mung sāṅġ (yētānā)** Tr to be more angry than sulky 2892.

2872. **mucc-** A Y to cover, **muccānā** S-R to hide, Tr to wrap blanket, etc., round one's body, to put new skins on drum, **muccī** Tr lid, cover, **muccānā** Ph to cover, **mucce** Ph lid, **mūcānā** W to bar, **mucce** a cover, lid, **muc-** G to cover, Mu id., close a box, shut eyes, **mucānā** Mu wrapper, covering, **mucce**, *pl.* **-ŋ** Mu lid, **mucce** Ma cover of pot, lid, **mucānā** M to cover, **muc-** S id., *cs.* **mucah-** S to cover (another), **mus-**, **muc-** Ko to cover, to put on outer cloak [*DED* 4025] 2893. 2894

2873. **munji**, **mundi** Ma forehead, **munj** Ko id. [cf. Kuvi *munju* id.]

2874. **muṭ** Mu hammer, **muṭka** Mu a blow, **muṭiya** Ko hammer [cf. *DED* 4041] 2895

2875. **muṭis** W near, **muṭṭis**, **moṭṭis** Ph, **moṭras** LSI(Chanda Maṛiā, p. 540), **motas** (i.e. **moṭas**) Pat. id. 2896

2876. **muṭonji** Ma(O) buttock, backside [cf. Pa. *muṭus* lower back] 2897

2877. **muṭṭ-** Mu to fall, be overturned, Ma to fall, **mutānā** L id. 2898

2878. **muṭṭe** Ko snout (of pig) 2899

2879. **muḍis-** A to fold, **muḍhuttānā** Tr to fold a blanket in many folds [*DED* 3796] 2900

2880. **muḍḍānā** Ph to crouch (tiger), lurk, hide

2881. **munḍa**, *pl.* **-ŋ** Mu(N) small, **monḍo** Ko short, **mūnḍa wirinj** Tr thumb [cf. *DED* 4047] 290 290

2882. **munḍa** Mu tank [cf. *DED* 4051, cf. also Ha. *munḍā* id.]

2883. **munḍā** S-R pillar, **munḍa** G Ma post, pillar, **munḍe** Ko id

2884. **munḍār** M abuse, quarrel 290

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2885. **mundsuh-** Ch to strain water of boiled rice, **muṛsānā** Tr Ph to strain (water of cooked food)

2886. **mutte** G woman, Mu old woman, **mutte**, *pl.* **-sku** Ma (S) woman, **mūte, mūti** M female, **mute** M wife, **mutto**, *pl.* **-hku** S id., **muṭo** L old woman, mother, wife, **mutte** Ko woman, wife [cf. *DED* 4057]

2887. **mudda** A finger-ring, **mudā** S-R ring, **muda** Y Mu Ma Ko finger-ring, **muddā** W ring, **mudde** G finger-ring, ear-ring, **muddā** M finger-ring, **mudda** S id. [< IA.]

2888. **munum**, *pl.* **munuhk** Tr the share of a field which is given to a weeder to work in

2889. **mundī-maṛā** Tr kind of tree (Hi. kallam), (*Stephegyne parvifolia*), **munḍī mārā** S-R a tree growing lead-like fruits, **mund** M *Adina cordifolia* (Haldu)

2890. **mundur**, *pl.* **munduhku** G beak, **mundori** G snout, **mundoṛi** Ma id. [cf. Pa. *muydur*, etc., *DED* 4129]

2891. **munnur** Mu kind of mushroom

2892. **munne** S-R before, forward, front, **munnevāl** S-R leader, **munne** Y Ch(D) Mu Ma S Ko in front of, previously, **munne** Tr W Ph before, in front of, Tr next year, **mune** D G front, in front of, M first, **mūne** M ahead [*DED* 4190]

2893. **muya**, *pl.* **-ŋ** Mu wooden cow-bell, dancing bell, Ma dancing bell [cf. *DED* 4123]

2894. **muytor** G Mu old man, **muytaṛ**, *pl.* **muytahk** G Mu old woman, **muyta**, *pl.* **-ŋ** Mu woman, old woman, **muiānā, muitānā** Ph to grow old, **muv-** Ma id., **muytoṛ** Ma old man, **muitor** M id., *fem.* **muitāṛ** M, **muytoṇḍ** Ko old man [cf. *DED* 4057]

2895. **mur-** A to be blocked up, **mūṛānā** Tr to be blocked (of a bamboo or gun barrel); cf. **muh-** (*cs.*) [*DED* 4042]

2896. **mur** A Y palas tree (*Butea frondosa*), **mur-maṛā** Tr, **mur** W Ph, **murraṛ** Mu, **muraṛ**, *pl.* **muraku** G, **muġhori** M id. [*DED* 4084]

2897. **mur**, *pl.* **muhk** Ko bracelet, bangle [cf. *DED* 4082]

2898. **mura**, *pl.* **-ŋ** A Y cow, **mūrā** Ph, **mūṛā** Ch(D), **mure** G id., **mure ponda** Ma milch cow, **murri** L cow [*DED* 4137]

2899. **muraḍi** S-R grain store, **muraṛi** F-H (p. 340) id.

2900. **murānā** S-R ripen (of a boil), **mūṛānā** Tr Ph id., to grow old (of a woman) [*DED* 4072]

2901. **murung** S-R *see* **gaṇ murung**

2902. **murung** S-R cold, **murungusānā** S-R to cool, **muṛungānā** Tr to become cold, of the body, *cs.* **muṛhuttānā** Tr, **murangānā** W to become cold, **murungtāl** W Ph cold, **murungānā, murangānā** Ph to be cold

2903. **muruŋga** Mu kind of tree [? cf. *DED* 4085]

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2904. **murum** A gravel [< Mar.; cf. also *DED* 4074]

2905. **murk** Ko dirt [< Te.]

2906. **murku** G root of tree

2907. **murgul** Ph pej

2908. **murcul** Ch(D) W Ph back, **muṛcul, murcuṛ** Tr id., **mursul, musul** Mu waist, **muccur** (*obl. st.* **muccuḍ-**) Ch upper part of back, **mursul** M waist; cf. Ma **man̄koṛ** back [*DED* 4058]

2909. **mur-jupnī (aiānā)** Tr to be crooked

2910. **murṭolā** W knee

2911. **murtaṛ**, *pl.* **murtahku** S woman, **murtaḍ** (i.e. **murtaṛ**) Pat. id. [cf. *DED* 4072]

2912. **murdāṛ** Ph eunuch

2913. **murde uppe** Ko field rat

2914. **murmānjo**, *pl.* **-ŋ** Ch firefly, **murmājō** Tr id.; cf. **mānjo puḍi**

2915. **muryal** S-R father-in-law, **tad muriyal** Y husband's elder brother, **muriyal**, *pl.* **-ir** Y father-in-law, **muriyāl, māmuriyāl** Tr id., **tai-muriāl** Tr wife's elder brother, **taymuriyal** Ch id., **muriya(l)** Ch father-in-law, **muryā** W father-in-law, **tai muriya** Ph husband's elder brother, **muriyal, muriyāl**, *pl.* **-or** Ph father-in-law, **muriya(l)** Mu husband's elder brother

2916. **murr-** Ma to growl [cf. *DED* 4113]

2917. **murre** S-R fried gram, **mureng** F-H (p. 425) puffed rice, **murrē** Tr roasted gram

2918. **murlā-maṛā** Tr a large forest tree

2919. **murva, muṛva** Ch ankle, **muruā** W Ph wrist, **moor wing** Hislop (Go.-S) heel [< Hi. *murva*]

2920. **murs-, muṛs-** Ch to be dried up and hard

2921. **mursānā** Tr to stoop forward, W Ph to bow, stoop, **murrānā** Ph to stoop, *cs.* **mursahtānā** Ph, **murs-** Ch to bend down, Ch(D) to bow, stoop, **murs-** Mu to bow, *cs.* **mursh-/mursih-** Mu

2922. **muri** Ma end, termination [cf. *DED* 4031]

2923. **muṛītānā** Tr to be dislocated [*DED* 4080]

2924. **muṛuŋg-** A to dive, **muḍsānā** S-R to sink, **muḍūsānā** S-R to drown, **muṛungānā** Tr to dive, sink, be drowned, *cs.* **muṛhuttānā** Tr, **muṛuŋ-** Ch to dive, **murangānā** W to sink, **murahci sīānā** W to dip, **murīsānā** W id., **murītānā** Ph to sink, *cs.* **murīsahtānā, murahtānā** Ph, **muṛŋ-** G to be drowned, **muṛuŋ-** S id., *cs.* **muṛah-** S, **muṛnd-** Mu to be drowned, **muṛih-** Mu to drown (*tr.*), **muṛnd-** Ma to be immersed; **muṛund-** Ma (S) id., *tr.* **muhṛ-** Ma (S), **muṛndānā** M to sink, **muṛnd-** Ko be immersed, *tr.* **muṛh-** Ko [*DED* 4096]

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2925. **muṛkstānā** Tr to cram achar berries into a pot, to rot them before extracting the chironji (kernels)

2926. **muṛtēlī** Tr very old, of trees only [*DED* 4072]

2927. **muṛhuttānā** Tr to cover up, **muṛutānā** Ch(D) to conceal, W to cover, **muṛihtānā** W to shut down, **muṛtānā** Ph to cover, **muṛih-** Mu to cover, cover basket, **muṛ²-** Ma to cover, put on (hat)

2928. **mul** Mu all persons, **mulnahk** Mu all day, **mulu** L people

2929. **mul** L shore, bank, brink

2930. **mulītānā** Tr to set (of the sun), **din mulītal** Tr at sunset, **mulitānā** Ch(D) to set (as sun), **mul-** G Mu Ma to become evening, Mu (sun) to set, *cs.* **mullih-** Mu to make it night, to come late at night, **mult** Mu evening, **mulpe** Mu evening, night, **mulan heṛa** Mu evening time, **mula hanoṛa** Mu in the evening, **mulpe** M evening, darkness, **mulhānā** M to delay, **mulpe** Ko evening; cf. **nulpe** [cf. Konḍa *mili* night, *mili mili* twilight, Pe. *mṛi-* (*mṛit-*) to become evening, dusk, *mṛika* dusk, twilight, Kuvi *mil'oṛa* evening, Kui *bilaṛanga* evening (from about 4 o'clock onward), *bilaṛi* evening, *biluṛi* evening, (P) *miḍuni*, *miḍuṛi*]

2931. **mus mus (kowwānā)** Tr to smile or half laugh

2932. **musk-** A to smell, **muskānā** S-R to inhale, enjoy perfume, **musk-** Y (dog) to sniff, **muskānā** Tr to smell at, e.g. flower, Ch(D) to smell, **maskānā** [*sic*] id., **muskānā** Ph id., sniff, **mūsk-** G Mu Ko id., **muskānā** M to smell [*DED* 4000]

2933. **musur** M Ko(B) rain, **musuṛ** Ko id. [< Te. *musuru*]

2934. **muske** F-H (p. 439) bullock's muzzle

2935. **muh-** A to block up, **muhānā** S-R to plug, **muhtānā** Ph to block with earth, **mūhtānā** W to fill in earth; cf. **mur-**

2936. **muhc-** A Y Ch Mu S to bark, **mohcānā** Tr, **muhcinā**, **muhcānā** Ph, **muhcīnā** W id., **muhcānā** M, **bu²c-** Ma, **buhs-** Ko id. [*DED* 4113]

2937. **mūnj**, *pl.* **mūsk** Tr langur monkey (female), **mūs**, *pl.* **mūsk** Ch black-faced monkey, **mūnjāl** W ape, **mūnjal** D Mu black-faced monkey, **mūnji** Ma, **munj** M, **mūnju** S, **mūnj** Ko id. [*DED* 4020]

2938. **mūṭa** M a pack, Ko bundle [< Te.]

2939. **mūter** Mu Ko, **mūteṛ** Ma mucus of the nose

2940. **mūncānā** (*imper.* **mūndā**) Ph to snatch, take by force

2941. **mūnd** A Y Ch three (*non-masc.*), **mūḍ** S-R id., **muvvir** S-R all three, **mūvir** Y three (*masc.*), **mūnd** Tr Ph three, **muhk muhk** Ph three each, **mūnḍ** W three, **mūvur** G three (*masc.*), **mūnḍ** Mu three (*non-masc.*), **muhk-muhk-ṭan** Mu three each, **mūnḍ** Ma S three (*non-masc.*), **mūvur** Ma S Ko three (*masc.*) [*DED* 4147]

2942. **mūṛ** Mu beginning

2943. **mūṛam** S mist [cf. *DED* 4131]

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2944. **muṛe** Ma, **muṛgonji** Ma(O) marrow [cf. *DED* 4146]

2945. **mūla** S-R horizon, M Ko corner [cf. *DED* 4140]

2946. **mūlī** S-R handle

2947. **meka** S-R stump

2948. **mekto** L strong, **mektonān** L I am strong

2949. **meṭṭa** A hill, **meṭa** Y id., **maṭṭā** Tr W Ph mountain, **maṭa**, *pl.* **-ŋg** Ch(D), **meṭṭa**, *pl.* **-k** D, **maṭṭa**, *pl.* **-ŋ/-hk** Mu id., **meṭa** Ma M hill, **meṭṭa** Ko hill, mountain [*DED* 4131]

2950. **menḍ** Tr Ch full, whole, entire, complete, **mēṛ** W Ph id., **menḍ**, *pl.* **mehk** Mu id., e.g. **gappa menḍ** Mu basketful, **gappa-mehk** Mu basketfuls, **meṭaŋ** Mu having the total of, **nāṛ menḍu** Ma the whole village, **nāṛ meṭor** Ma all the people of the village

2951. **menḍe** Ko again

2952. **menḍha** Y sheep, **menḍhāl** Ch(D) ram, **menḍa** Mu, **mēḍa** Ko sheep [< IA.]

2953. **metī** L insult

2954. **medur** A brain, **vedur** Y id., **maddur** Tr Ph id., marrow, **maddur** Ch brain, **medur(i)** G id., marrow, **madur** Mu, **meddoṛ** Ma, **meddur** S, **medur** Ko brain [*DED* 4153]

2955. **mersk-** Ma to feel, grope with hands

2956. **melihānā : talla m°** Elwin (p. 714) to shake head in trance, **melhānā** M to shake

2957. **mes** S-R beehive, **mésnayi** S-R honey, **mesi** Ma kind of small bee, **mas phukī** Tr the smallest bee of all, **mas phūki** Ch sp. bee, **mas** Mu kind of small bee

2958. **mesi-** A to sharpen, **masītānā** Tr, **massitānā** W, **massitānā, masītānā** Ph, **masī-** G, **masī-** Mu, **mēs-** Ma M, **mēy-** Ko id. [*DED* 3779]

2959. **mesel banḍa** A Y whetstone, **mesi-val**, *pl.* **-īr** A id., **masol ṭōngī** Tr, **masel ṭoŋgī** Ch id., **masān** W hone, **mesel kal** G whetstone, **mesel** Mu id. [*DED* 3779]

2960. **mehānā** S-R to pluck flower

2961. **mēkā** M, **mēka** Ko goat [*DED* 4174]

2962. **mēnj** A egg, **mēs**, *pl.* **-k** Y, **mēnj**, *pl.* **mēsk** Tr Ch Mu, **mēnj, mēs**, *pl.* **mēsk** Ph, **menju**, *pl.* **mesk** G S, **mēnj(i)**, *pl.* **mēsku** Ma, **mēsk** (*pl.*) Ko id. [*DED* 4175]

2963. **mēnḍul** A Y body, **menḍol** S-R, **mēndur**, *pl.* **mēnḍuhk** Tr, **mēndul** Ch W M, **mēndul, mēndol** Mu, **mēndul(i)** Ma, **mēndur** S id. [*DED* 4185]

2964. **mēy-** A Y, **mēīānā** Tr to graze (*intr.*), **mēānā** Ch(D) id., **meitānā, meyānā** Ph id., *cs.* **mehtānā, mesahtānā** Ph, **māy-** Mu to graze (*intr.*), **mēy-** Ma S id.; cf. **mēh-** [*DED* 4179]

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2965. **mēṛā** Ko large house, bungalow [< Te. *mēḍa*]

2966. **mēlā** Tr time, i.e. occasion

2967. **mēlta** Ko good, **mēlo** Ma LSI (Kōi p. 549) bad, **melo** Elwin (p. 707) taboo, used of places, actions and relatives [cf. Te. *mēlu* good, excellent]

2968. **mēh-** A Y D to graze (*tr.*), **mehtānā** Tr id., **mehtārī**, *pl.* **-ṛ** Tr a grazier, **mehtānā** Ch(D) W Ph to graze (*tr.*), **meh-** Mu S, **mēʾ** Ma, **mēhānā** M id.; cf. **mēy-**

2969. **mainam** M wax [< Te. *mainamu*]

2970. **moko** L offering, oblation

2971. **mokonda** Ma ear-ring (male)

2972. **mokom** A S Ko face [cf. *DED* 4003]

2973. **mokcul** L waist

2974. **moǥiya** Elwin (p. 705) dancing shield

2975. **monǥā, monǥhā** Tr hole in the dam through which they take out water, **monǥhā** Ch(D) fountain, **monǥā** W bank, dam

2976. **moṭ** Ko log of wood [cf. *DED* 4039]

2977. **moḍ** A Ch navel, **maḍḍ** S-R id., **maḍ**, *pl.* **-k**; **muḍ** Tr navel string, **moḍḍ** Mand. navel, **buḍrī, boḍḍī** Ph id., **muḍ, muḍḍ** Ph navel, navel string, **moḍḍi** G Ma, **maḍḍi** Mu navel, **boḍum** Ko id. [cf. Te. *boḍḍu*, *DED* 3652]

2978. **moḍa** M penis [cf. *DED* 3504]

2979. **mothur** Ch(D) beginning, **mohtur** Ph id.

2980. **modol** L beginning [*DED* 4053]

2981. **modol** Mu Ko, **modal** S trunk of tree [*DED* 4054]

2982. **modol kev** Ko lobe of ear

2983. **monʾkoṛ** Ma back, **monkoṛ(i)** Ma(O), **morkul** Ko, **morkuṛu** Ko(B) id.

2984. **moy-** Ma to throw

2985. **moy-** Ko to touch; cf. **poy-**

2986. **moyānā** S-R to kill, **moiānā, moitānā** Tr to rush at, close with [*DED* 4128]

2987. **moyol**, *pl.* **moyosk** Ma cloud, **moyol** M id., Ko(B) id., **muyol** L sky [*DED* 4006]

2988. **mora** G Elwin (p. 702) leaf-cloak

2989. **moṛos** Ma roof

2990. **moṛi**, *pl.* **-ŋ** G elbow [cf. *DED* 4093]

2991. **moṛia** Ma (spinning) top

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2992. **moṛiyānā** M, **maṛī-** Mu (seeds) to sprout [*DED* 4100]

2993. **moṛk-** S Ko to salute, bow down, worship, **moṛkānā** M to pray, **morkanā** L to worship, offer [*DED* 4208]

2994. **molā** L brass

2995. **molkī** L back

2996. **mosor** S-R nose, **mussōr** A, **masor**, *pl.* **masok**; **mosor** Y, **massōr**, **massor** W, **massor**, **mussor** Ph, **massor** (*obl. st.* **massoḍ-**), **mosar** G, **mosor** (*obl. st.* **mosoṭ-**) Mu, **mosoṛ(i)** (*obl. st.* **mosoṭ-**) Ma, **mosoṛ** M, **mosor** S Ko id. [*DED* 4129]

2997. **mohā** L face [cf. *DED* 4129]

2998. **mohori** Mu flute, **muyir** Ko id.

2999. **mōja** Mu pulp of fruit, pulp of gourd

3000. **mōta** M load [< Te.]

3001. **mōdārī** Tr a plant (Hi. mākā), **modārī** S-R id.

3002. **mōrītānā** Tr Ph to gurgle in the throat, in sleep, **muri-** F-H (p. 204) to snore, **muḍiyānā** S-R to chatter in sleep, snore, **murītānā** W to snore, **mōr-** Ma to snore

3003. **mōrsē-mānāl (tindānā)** Tr to eat to vomiting point

3004. **mōṛ-** Ma to bend

3005. **myote (=myoṭe)** Pat. year before last

Y

3006. **yādi** S-R cave, ditch, well

3007. **yāyāl** S-R Tr mother, **yāyal**, *pl.* **-ir** Y mother's elder sister, **yāya**, *pl.* **-hk** Mu mother, mother's younger sister, **yāyal** Ma mother, **yāyo** M, **yāval** S, **yāyo** Ko id. [*DED* 308]

R

3008. **racca** A enclosure, compound, **raccā** Tr Ph courtyard, **racā** W id., **recca** Ma maidan, open ground [cf. Te. *racca* court, hall; < Skt. *rathyā*]

3009. **raccānā** Tr to lose one's way, especially in the dark, **racchānā** Ph to lose, **racchtāl** Ph lost, **ractāl** W astray

3010. **rac nai** M wild dog, **rasi ney** Ko id. [*DED* 417]

3011. **ranjivānā** Ch(D) pregnant

3012. **raṭua** W red-faced monkey

3013. **raṇḍ** Y S-R Tr W Ph two (*non-masc.*), **rahk rahk** Tr Ph two each, **raṇṭe**, **raṇḍe** W both, pair, **raṇḍ**, **raṇṭe** Ch two (*non-masc.*), **raṇḍ**, **reṇḍ** G id., **raṇḍ** Mu id., **rahk-rahk-ṭan** Mu two each, **reṇḍ** Ma Ko, **raṇḍu** S two (*non-masc.*); for *masc.* see **irvur** [*DED* 401]

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3014. **rāgo** S-R Y G Ma parrot, **rāgho-sīṛī** Tr id.

3015. **rāngānā** S-R to abuse, Ph to be angry, Tr to be angry with, or abuse a person, to quarrel, **rāngīnā** W to abuse, **rāŋ-** Y Mu id.

3016. **rācānā** Tr to strip or peel, e.g. a stick, or tree, or cucumber, S-R to strip, of bark

3017. **rānjānā** S-R to milk

3018. **ranjānā** Tr to be mixed of ingredients

3019. **rānji** S-R bamboo

3020. **rāpi** S-R cobbler's needle

3021. **rāmi** Ko sp. bird [cf. Ha. *rāmī* kind of maina]

3022. **rām kiyānā** M to husk or pound

3023. **rāy** S kind of tree, **rāv** Ko id. [cf. Te. *rāvi* = *aśvattha*]

3024. **rāy-** Ko to rub [< Te. *rāyu*]

3025. **rāyal** S-R vulture

3026. **rāyi** Ma post

3027. **rāl-** Ko to fall [< Te.]

3028. **rāvi** Ma spirit dwelling in the mountain, **rāv pēn** Mu a forest deity [< Ha.]

3029. **rāsānā** M, **rās-** Ko to write [< Te.]

3030. **rāsā māṭi** Ko sp. tuber

3031. **rāhṛī** Tr red-hot ashes

3032. **righaṛī** W backbone

3033. **ringdī** Tr naughtiness

3034. **ric-** Ma to cut with saw

3035. **riṭṭi, riṭvāl** Ph lean, emaciated

3036. **rīkānā** W Ph to spread out (grain)

3037. **rīch-butte** Tr a large plover, stone-curlew

3038. **rītī** Tr a sow

3039. **rīyor** L guest

3040. **ruŋga** Mu sling, **ruŋgil(i)** Ma, **ruaṛ** Ko id.

3041. **rucwal-hinnā** Tr unshaven, or with uncut hair

3042. **rūsi** A a large knife [cf. *DED* 4248]

3043. **rūṭ**, *pl.* **-ka** Ma camel [< IA.]

3044. **reki** G leaf hat, **rek** Erwin (p. 702) id., **reki** Ma leaf umbrella, **erek**, *pl.* **-i** Ko id.

3045. **rekka** S wing-feather, **reka** M feather, Ko wing [< Te.]

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3046. **reŋgal** D G Ma red, Mu medium or light red, **raggal** A red

3047. **rengānā, rengīnā** Ph to be loose, **rengīnā** W id., **rēngānā** Tr to be open, *cs.* **rēngstānā** Tr, **leh-** Mu to untie, loosen, **leʔ-** Ma, **lehānā** Pat. id., **lēŋg-** Ko to become loose, *cs.* **lēh-** Ko

3047*a*. **reppa**, *pl.* **reppā : kaṇḍ r°** Ma eyebrow

3048. **rebka** Ko fin

3049. **rey-, ray-** A to descend, **reyānā** S-R id., **reh-** F-H (p. 318) to distil, **ray-** Y to descend, **raittānā, raiyātānā, raggānā** Tr id., *cs.* **rehtānā, ragstānā** Tr, **raiyānā, raggānā** W to descend, *cs.* **rehtānā** W, **raitānā, raiyānā** Ph to descend, *cs.* **rehtānā** Ph, **raigānā** Ph to descend, W to camp, **raiy-** Ch to descend, **ragānā** Ch(D) id., *cs.* **rehtānā, rey-** D G to descend, **rey-, ray-** Mu id., (flood) to subside, *cs.* **reh-** Mu, **rey-** Ma S to descend, *cs.* **reh-** S [*DED* 426, 439]

3050. **rey-** Ma to be afraid, **reɪnā** L to fear, **repīh** L fear

3051. **reyke**, *pl.* **reykẽ** S upper garment

3052. **reh-** Mu to shave, **rehvāl** Mu barber

3053. **rehānā** S-R to open

3054. **rehī** Ph, **rehi** Mu churning stick

3055. **rehtānā** S-R to leave

3056. **rēō** Tr fence, fish-trap across a stream made of bamboo, stones, etc.

3057. **rēŋgā** A Y Ch G Mu Ma S plum, *Zizyphus jujuba*, **rēngā** Tr, **rengā** W M id. [*DED* 402]

3058. **rēḍāl** Tr hyaena, **reṛdhàl**, *pl.* **-or** Driberg id.

3059. **rēti** Mu small saw for making the teeth of a comb

3060. **rēyi kīke** Ko shrimp, prawn [cf. Kuvi(S) *rēja* (*j* = *y*) id.]

3061. **rēṛā-maṛā** Tr Jhagriya tree

3062. **rēlā** Ph M *Cassia fistula*, **rērkā** Tr id. [cf. *DED* 404]

3063. **rēvul** Mu Ma Ko soot (on ceiling)

3064. **rēskō-maṛā** Tr the 'bhulan-bel', by which if a man passes, he forgets his home and kindred and wanders lost for ever

3065. **rēh-** Ko(B) to beat, **rē-** Ko to shoot (with bow)

3066. **raiyōl**, *pl.* **raiyōṛ** Tr adult boy, **raiyā** Tr adult girl, **raiyor** Ph boy, **raiyā** Ph girl, **ṛia** F-H (p. 420) id., **ṛiur** F-H (p. 420) boy, **ḍīyūr** S-R young man, **ḍīyān** S-R young woman, **riya**, *pl.* **-ŋ** Y young (*non-masc.*), **riyork** (*pl.*) Y young (*masc.*), **leya**, *pl.* **-h(u)** D young girl, **leyon**, *pl.* **leyor** D young boy, **raiya** girl, **raiyor**, *pl.* **-k** Ch(D) youth (*masc.*), young, *fem.* **raiyā** Ch(D), **leya** G girl, **leyor** G young boy, **leyya** Mu girl, **leyyo** Mu young boy, **leyoṛ** Ma young man, **leya**, *pl.* **-sk** Ma young woman, **layor** M young, **leyya** S young woman, bride, **leyyon**, *pl.* **leyyor** S young man, young, **leyoṇḍ**, *pl.* **leyor** Ko young man, **lēydar** Ko young woman [*DED* 436]

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3067. **ro**ʔ Ma to drive, **roppānā** Pat. id., **rosnā** L id.

3068. **rokk-** A to be digested, **rokkānā** Tr id. [*DED* 267]

3069. **ronjānā** S-R to grieve, cry [*DED* 557]

3070. **ronḍa** Mu grass, weed, Ko(B) grass, **ronḍā** L id.

3071. **ropo** S-R in, **ropodol** S-R from inside, **ropo** Y inside, **rōpā** Tr within, **ropā, roppā, roppāṭe, rappoṛ** Ph inside, **ropā** W id., within, **lopo** G S inside, **lappa** Mu, **lopa** M id. [*DED* 600]

3072. **romānā** S-R Ph M to rest, **rōmānā** Tr to rest after labour, **rom-** Mu to rest

3073. **roy-** Mu Ma Ko to lean, *cs.* **royh-/royih-** Mu

3074. **rosk-** A Y to bale out, **rōskānā** Tr, **roskānā** Ph, **roskīnā** W, **losk-** G Mu Ma Ko, **locc-** S id. [cf. Pe. *ronj-*, Pa. *olc-* id., etc., *DED* 3140]

3075. **rohānā** S-R, **roh-** Y Ch to send, **rohtānā** Tr W Ph, **roh-, ruh-, loh-** Mu, **loʔ-** Ma, **lohānā** M, **lohāna** Pat. id.

3076. **rōkal** A S-R Y S pestle [*DED* 572]

3077. **rōn,** *pl.* **rohk** A Y Tr Ch(D) W Ph house, **lōn,** *pl.* **lōhku** (*obl. st.* **lōt-**) D G id., **lōn,** *pl.* **lōhk** Mu id., **lōta** Mu wife, **lōn** (*obl. st.* **lōt-**) Ma Ko, **lōn** M, **lōn,** *pl.* **lōhku** S id., **lōtad,** *pl.* **lōtav** S female member of a house, **lōtur** S male member of a house [*DED* 600]

3078. **rōpānā** Tr W to swallow, gulp down, **lōp-** Mu Ma Ko id.

3079. **rōm,** *pl.* **-k** Mu, **romi** Elwin (p. 709) a long bamboo with a catch on one end used to pull down fruit

3080. **rōsānā** Tr to lay flat things one on top of another

L

3081. **laonḍa** Ma(S) chin

3082. **lakka** Ma sticks, stones, etc., carried down by river and deposited on banks after flood

3083. **lakkānā** Tr to behave according to a relationship

3084. **lang, lak, luk** S-R distant, far, **laŋ** Y distance, **lak, lakka** Tr Ph far, **lakh** Ch(D) W id., **lek** G distant, **lakku** S far

3085. **lanj-** Ma taste of salt to be felt: **ovor lanjta**

3086. **laṭā-lōmur** Tr lavishly

3087. **lanḍ** M idle

3088. **lanḍa** Mu excreta of goats, etc., **lōṇḍiāng** Tr goat's dung

3089. **latsā** Tr thick gruel of kodon

3090. **lad(i)** Ma mud

3091. **landą** Ko rice beer [cf. Ha. *landā* id.]

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3092. **lapsā** W Ph khichaṛi (Hi.)

3093. **labukāl** Ko, **labba kāl** Ko(B) foot

3094. **lamgā** S-R nose-ring

3095. **lamgōrial** Tr a bride newly wedded

3096. **lamsaḍa** A son-in-law who lives in father-in-law's house, **lamjanal**, *pl.* **-oṛ** Tr a boy who serves a term of years for a wife, **lamjana-watar** (*gen.* **-watadā**) the girl who is betrothed to **lamjanal**, **lamjene**, **lamjane**, *pl.* **-r/-ṛ** Ch prospective bridegroom working in the father-in-law's house, **lamjavatar** Ch daughter betrothed to **lamjene**, **lamjanā** W son-in-law on probation, **lamjanā(l)**, **lamsenā(l)** Ph id.

3097. **lay** Y many, **ḷey** Y very much, many

3098. **laṛiyāl** Ph jackal, **landial**, *pl.* **-or** Driberg id.

3099. **lavni** A, **lavḍi** S-R river, **lavni** Y streamlet [*DED* 4250]

3100. **lasun** A Ch Ma garlic [< IA.]

3101. **lahaŋga** Mu male dog

3102. **lahkorī**, **lohkorī** Ph fox

3103. **lākāna**, **lākānj** Elwin (p. 710) the sacrifice after a successful hunt [cf. Kui *lāka* to offer sacrifice, to sacrifice, worship, Kuvi(S) *lāk-* to worship]

3104. **lāṭa** Mu grass (Ha.)

3105. **lāṭī** S-R trap, noose, **lāṭ** Mu kind of bamboo fish-trap

3106. **lāṭi** G Ko long, **lāṭ** Ma, **lāṭ**, **lāṭi** M id. [cf. Pa. *lāṭi* id.]

3107. **lāṭi kavvi** Ph lobe of the ear, Tr **lāthī** id.

3108. **lāḍād** S-R bridegroom

3109. **lāṇḍor** A peahen [< Mar.]

3110. **lāmā** S-R Tr Ph child born to a woman who has no courses

3111. **lāṛi** Mu hut in a field

3112. **lāv** Mu Ko strength, M force [cf. Pa. *lāv* id., *DED* 248]

3113. **liti pitte** Tr a small bird [cf. Pa. *līṭi*, < Ha.]

3114. **luk-** Mu to be lost

3115. **lukka** Mu kind of bird

3116. **lundē** Tr small bush quail

3117. **luppi** Ko chital, spotted deer, **lūpi** M spotted deer; cf. **ḍuppal**

3118. **lubur** Mu kind of fish

3119. **lumi?-** Ma (pig) roots up earth, **lum-** Ko id.

3120. **lumrāl**, **lumrā** Ph clever man, *fem.* **lumrī** Ph

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3121. **lek-** Ma Ko to count, **lekānā** M id., account, **lakkānā** W Ph to count, **lakk-** Mu id.

3122. **leket** Ko good

3123. **lekhā, like** Ch(D) according to, **lekha, lihke** G like, **lekha, leḥka** Mu id.

3124. **leŋ-** Mu to be destroyed, demolished, **leh-** Mu to destroy, demolish

3125. **lehmī** S-R youth

3126. **lēki** Ma silk cotton tree, **leke** M id.; cf. **walēkī-maṛā** [*DED* 421]

3127. **lēng** Tr M voice, W Ph id., noise, **leng** S-R id., sound, **lēŋgi** Ma voice, **lēŋ** Ch Mu S, **lēŋg(u)** Ko id. [*DED* 711]

3128. **lēŋ(g)-** Mu to leave a place, desert a village

3129. **lējō** Tr tall grass

3130. **lēnjō-maṛā** Tr a bush used as a cure for dysentery

3131. **lētōng koṭṭānā** Tr to flatter

3132. **lēs-** Ma to get lost, **lēcanā** M to wander, **lēsihc-** Mu to make to forget; cf. **rēskō-maṛā**

3133. **lēsānā** Tr to hunt hares

3134. **lēsānā** Tr to caulk a crack in a pot

3135. **lēsk-** Mu to tremble; be possessed by gods, **lēske,** *pl.* **-r** Mu medium through whom gods speak (he always shakes his head), **lēs-** Ma to cast out evil spirits by means of spells, **lēske,** *pl.* **-r** Ma priest, shaman

3136. **lodanā** L to measure

3137. **lohrāl** Ph second eldest brother, **luhrāl** LSI (Mandla, p. 489) younger of two brothers

3138. **lōnā** Tr a weal

3139. **lōnā** Tr a kind of fish

V

3140. **vak-** Mu to bend (*intr.*), *tr.* **vakih-** Mu, **vakta** Mu crooked, zigzag, **vaŋg-** Ma to bend (*intr.*), **vangānā** M to be bent [*DED* 4371]

3141. **vakkur** A harrow, **wakkur** Tr, **vakir** Mu id. [< IA.; cf. Mar. *vakhar*]

3142. **vakkohṭan** Mu one each, **wakko wakko** W each; cf. **oko**

3143. **vage, vagge** Ph some, certain

3144. **vaŋkor** S bent, crooked, **vaŋko** Ko crooked [cf. *DED* 4371]

3145. **vanc-** Ma Ko to strain off water from boiled rice

3146. **vanji** A paddy, **vanjiŋ** (*pl.*) Y, **wanjī** Tr id., W rice (in field), **vanjī,** *pl.* **-hk** Ph paddy, **vanj, venj,** *pl.* **-iŋk** D, **vanji,** *pl.* **-ŋ** Mu Ma Ko, **vanji** S id., M id., grain [*DED* 4306]

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3147. **vaṭakai** M palm (of hand)

3148. **vaṭaskā** Ph gizzard

3149. **vaṭarrka** Mand. Adam's apple

3150. **vaṭiya** Mu strong rope made of paddy-straw

3151. **vaṭṭa** S-R threshold

3152. **vaṭṭe** W Ph eyebrow

3153. **waṭṭe** Tr the waist-fold of a dhoti in which money, etc., is tied

3154. **vaṭṭāl** W damp

3155. **vaḍiy-** Mu to keep

3156. **vaḍūyānā** S-R to twist a rope, **vaḍḍānā, vaḍitānā** Ph to spin, **wadītānā** Tr to twist or twirl fibre into thread

3157. **vaḍe** Ko magician

3158. **waḍēktānā** Tr to be thirsty, **vāḍektānā** Ph id., **vaṭk-** A **(nana ēr vaṭkton)** id., **vaṭka vas-** Y thirst to be felt, **wutkee** Hislop (Go.-S) thirst

3159. **vaḍka** L wood

3160. **vaḍke māyānā** S-R to recognize

3161. **waḍḍā** Tr neighbourhood

3162. **vaḍḍī** Ph disease causing swelling, **waddī** Tr disease which swells the sinews

3163. **vanḍīnā** W to taste, **vanḍānā** Ph id. [cf. *DED* 4284]

3164. **vanḍo** Ma younger sister

3165. **vatt-** A Y Ch to dry up, **wattānā** Tr to be dry, **vattānā** W Ph to dry, *cs.* **vacahtānā** Ph, **vatt-** G Mu to dry up, *cs.* **vatth-/vattih-** Mu, **vat-** Ma S Ko to dry up, **vatānā** M to dry [*DED* 4355]

3166. **vaddi** M net

3167. **van** Ma vapour, mist

3168. **vanne** Ph one day

3169. **vamm-** to sell, see **omm-**

3170. **vay-** Mu to remove from fire

3171. **vay-** A to come, **vāyānā** S-R, **vā-/vāy-/vaṛ-** Y, **waiānā** Tr (*imper.* **waṛā**), **vāy-/vā-** Ch, **vāyānā** W, **vaitānā** (*imper. sing.* **varā**) Ph, **vā-** D G, **vā-/va-** Mu, **vā-** Ma S, **vāyānā** M id. [*DED* 4311].

3172. **vayuk** (*pl.*) A, **vayuhk** (*pl.*) Ch yawn, **wai** Tr, **vahī** W, **vai, vaiyah, vahī,** *pl.* **vaiyahk** Ph, **vayuh** G, **vay, vayv(i)** Ma id., **vayŋ- (vayt-)** Ma to yawn

3173. **vayeṇḍ** Mu year after next

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3174. **vayko** Y wife,

3175. **vayya** G kind of basket

3176. **var-** A, **varr-** Ch to cross, **warrānā** Tr to traverse, cross, ford, **varh-** S to take across

3177. **var**, *pl.* **-k** Mu irrigation channel

3178. **varai** Ph kind of grass

3179. **varaṅgānā** Ph to be stripped off (skins), *cs.* **varahtānā** Ph

3180. **varangur** Ph the mālkāgni tree (*Celestrus paniculata*), **warāngur** Tr id.

3181. **varia**, *pl.* **-ŋ** Mu small basket for keeping rice

3182. **vari kiyānā** S-R to extract

3183. **variyānā** S-R to bend, **varah-** S id. (*tr.*)

3184. **varenḍānā** Ph to bud, blossom

3185. **warenḍānā** Tr to shrivel, shrink

3186. **varor** S-R alone, **warrel** Tr id., **wārsānē** Tr all at once, together, **wōrul** Tr a certain one (*masc.*), **varol** Ch one (*masc.*), **varror** Ch(D) alone, *fem.* **varrai** Ch(D), **varor** W alone, **varrāle** Ph id., **varror, varrore, varrur, varur** Ph one, alone, **varor** G alone, *fem.* **varay** G, **varoṛ, varor** Mu one (*masc.*), **varonay** Mu alone, **vaṛay** Ma one (*non-masc.*), **vaṛoṛ** Ma one man, **varol** S one (*masc.*), **varore** S alone, **veronḍ** Ko one man [*DED* 4538]

3187. **vark** Mu pounded rice, **vaṛku** Ma id.

3188. **varge kiyānā** Ph to wait for

3189. **varŋg-** Ma to be burnt, charred, scorched, *cs.* **vars-** Ma to scorch, burn, brand, **warsānā** Tr to brand, to blister, **varsānā** Ph to burn, brand, **versānā** S-R to blister, **vars-** G to fry (fish)

3190. **varre koy** S a man of the Daṛve Gond tribe

3191. **varsānā** Ph to puncture (with the point of a sickle), L to write, **varsaval** L writer [*DED* 4304]

3192. **varsul** Mu(W) shin, **vaṛsul**, *pl.* **vaṛsuhk** Mu(E) id., **varsul**, *pl.* **varsusk** Ma calf of leg

3193. **vaṛānā** W to leak, **varānā** Ph id., drip, **waṛānā** Tr to leak (of a house), **vaṛ-** Ch Mu Ma Ko to leak, drip [cf. *DED* 4334]

3194. **vaṛanj** A finger, **wirinj** Tr id., toe, **warenj** Tr id., **viṛinj** Ch finger, **vaṛnj**, *pl.* **vaṛsk, vaṛenj**, *pl.* **vaṛesku** S, **vaṛnj(i)**, *pl.* **vaṛsku** Ma, **veṛenj**, *pl.* **viṛsku** M, **vaṛnj** Ko id. [*DED* 4436]

3195. **vaṛi** A Y Ch wind, **waṛi** Tr id., **waṛīstānā** Tr to blow (of wind), **varī** W Ph wind, **vaṛ(i), veṛi** G, **vaṛī** Mu Ma M S id. [*DED* 4347]

3196. **vaṛi**, *pl.* **-ŋ** Mu kind of cake

3197. **vaṛi anjar** Mu kind of snake (Ha. rukvaṛi)

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3198. **waṛiā (āiānā)** Tr to be wilful, perverse

3199. **vaṛiyā** Ph basket

3200. **vaṛk-** A Y to say, speak, **wankānā** Tr to speak, talk, **vank-** Ch to speak, **vankīnā** W to say, speak, **vankānā** Ph to say, **vaṛk-** Mu to speak, *cs.* **vaṛkih-/vaṛkh-** Mu, **vaṛk-** Ma to say, S to speak, ask [*DED* 4498]

3201. **vaṛk-** Ko to spin

3202. **vaṛk-** Ko to tremble, **vaṛka** Ko trembling

3203. **vaṛka** Mu division, part, **vaṛgā** M part, **vaḍgā** L half, portion

3204. **vaṛp-, veṛp-** G to fan [cf. Kui *vaṛpa* to shake, shake out]

3205. **vaṛs-** Ko to beat

3206. **val-** Mu to be hid, **valtānā** Ph id.

3207. **vala** Ko net [< Te.]

3208. **valēkī** Ph silk cotton tree, (*Bombax malabaricum*), **walēkī-maṛā** Tr, **vallek** Mu id.

3209. **wallāh** Tr the afterbirth of animals

3210. **vallih-** Mu to call, invite

3211. **vas-** Ko to dry up, wither, *cs.* **vasp-** Ko, **vahcahtānā** W to dry (*tr.*) [cf. *DED* 4355]

3212. **vasrī** Ph turn, time

3213. **vassānā, assānā** Ph to be felt (hunger, cold, etc.), **wassānā, assānā** Tr id., **vas-** Y G Mu (hunger, thirst, cold, etc.) to be felt, **vah-** Ko (thirst) to be felt

3214. **vah-** Ko to cook, fry [cf. *DED* 4360]

3215. **vahc-** A to boil (*intr.*), **vās-** Y id., **wahacānā** Tr to come to the boiling point, **va²c-** Ma to boil, **vahc-** M, **vahs-** Ko id. [*DED* 4361]

3216. **vahc-** Mu to fight, **va²c-** Ma to quarrel, fight, **va²caṛi** Ma quarrel

3217. **wahtānā** Tr to give birth to (of cattle), **vāhtānā** Ch(D), **vāhānā** S-R, **vah-** Y id.

3218. **vāŋg-** A to drip, leak, **wangānā** Tr to trickle, of water, grain, dust, etc., **vāngānā** Ph to drip, drop, **vāŋ-** Mu (pot) to leak, **vāŋg-** Ma to be poured, spilled, Ko (water) leaks [*DED* 4370]

3219. **vāṭ-** A to pour, **vāṭānā** S-R to put, **vāṭ-** Y to throw, **wāṭānā** Tr to put, **vātīnā** W to give birth to, **vāṭānā** Ph to throw, to give birth to, **vāṭānā** Ch(D) to fling, throw down, **vāṭ-** G Mu to throw, throw away, Ma to put, S to pour, put, Ko to put

3220. **vāḍe** Ph blacksmith, **wāḍe** Tr id., **vāḍe**, *pl.* **-rk** Mu blacksmith, **vāḍelih**, *pl.* **-k** Ma blacksmith's wife

3221. **vāna** Ko sky, cloud, rain [< Te.]

3222. **vāne** Ko stripes on tiger, spots on panther

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3223. **wānēr (kōlā)** Tr the plectrum used in playing the guitar

3224. **vāy** Ma Ko edge of knife, M sharp [cf. Te. *vāyi*, *DED* 4385]

3225. **vār-** Ma to pour [cf. *DED* 4387]

3226. **vār-** A Y Ch to sing, **varvā** S-R song, **vārānā** W Ph to sing, **vār-** Mu(E, W) id., **vārval**, *pl.* **-or** Mu singer, **vāṛ-** Ma to sing [cf. *DED* 3348]

3227. **vāri** G furrow

3228. **wārō** Tr the year after next, **warote (t = ṭ)** Pat. id. [cf. Kui *vāṛonḍi* next year, the year after next, Kuvi(Su) *vāṇona* next year]

3229. **vārtānā** M to wither [cf. *DED* 4377]

3230. **vāṛ-** Ma to pare, peel [cf. *DED* 4407]

3231. **vāṛi** S kind of fish (= Te. *vālugu*), **wārī-mīn** Tr, **vāṛ kīke** Tr kind of fish [cf. *DED* 4408]

3232. **vāvuṛ**, *pl.* **vāvuk** A field, **vaur** Y field for cultivation [cf. Mar. *vāvar* id.]

3233. **wāl-kāl** Tr spotted in three colours

3234. **vāsa**, *pl.* **-ŋ** Mu Ma cross-beam of roof, **vāsā** M rafter, **vāsam**, *pl.* **vāsak** Ko id. [cf. Mar. *vāsā* id.]

3235. **wāhī** Tr pit, pool

3236. **vāhiṭi** S-R furnace

3237. **viġānā** M to trample, *cs.* **viġahānā** M

3238. **vicboṭe** S-R small owl

3239. **vijja** A Ch seed, **vijjā** W Ph id., **vijja** Ma, **vījā** M L id. [*DED* 4428]

3240. **vinj-** Ch to pull with a jerk, **winjānā** Tr id. [cf. *DED* 4479]

3241. **viṭṭe kīānā** W to trouble

3242. **viḍī-** Mu to begin

3243. **viṇḍa** Mu bundle (of sticks)

3244. **vitt-** A Y Ch to run, flee, **wittānā** Tr to run, **vitānā** W id., **vittānā** Ph id., *cs.* **viccahtanā** Ph, **vit-** G S to run, Mu id., run away, elope, **vitt-** to run, *cs.* **vitah-** S

3245. **wittŏ** Grigson (p. 336) a fringe of hair left along the forehead

3246. **wittōr** Tr the crop of a bird

3247. **vid-** Mu to cross, *cs.* **vidih-/vidh-** Mu, **vīdānā** S-R to ferry

3248. **viy-** Mu Ma (morning) to dawn, **viyā sukum** S-R morning star [cf. *DED* 4570]

3249. **viyar** A refuse, dirt, **viyār** Ph rubbish, **viār** W id., **viyar(i)** G rubbish, refuse, **vīaṛ**, *pl.* **vīa²ku** Ma refuse, afterbirth

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3250. **viyya** Ma kind of small basket

3251. **viriyānā** S-R to expose, **virih-** Mu(N) to hatch eggs, **viri** Ma to be broken, smashed, *tr.* **viri?-** Ma to break, smash [cf. *DED* 4438].

3252. **virc-** Mu to leave, *cs.* **virch/vircih-** Mu, **viṛc-** Mu to divorce, **viṛihc-** Mu to leave, to slough its skin (of a snake), **viṛc-** Ma to leave, abandon, **viṛsānā** M to abandon, **viṛs-** Ko id. [cf. *DED* 4419]

3253. **viṛ-** Ko to crack (e.g. earth in dry weather) [cf. *DED* 4459]

3254. **viṛī-** Mu to be dissolved, **viṛi-** Ko id., melt (*intr.*)

3255. **viṛp-** Ko to spread out (*tr.*)

3256. **vil**, *pl.* **-k** Mu bow, **vil koḍḍi** Mu tip of bow, **vil** G Ma Ko bow, **vīl** M id. [*DED* 4449]

3257. **vivi** M Ko (Lushington) *Stereospermum suaveolens*

3258. **viske** S kind of fish

3259. **vistir** Ko leaf-plate [< Te.]

3260. **visral** Mu young (brother, etc.), **visro** Mu younger, **visral marr** Mu youngest son [cf. Pa. *vicir toled*, *vicir guriyal* youngest brother]

3261. **viss-** A to thresh, **wissānā** Tr to thresh grain with bullocks, **vissīnā** W to thresh, **vissānā** Ph, **vis-** G Ma id., **vis-** Mu id., *cs.* **visih-** Mu, **vis-** S to thresh, **viss-** Ko id. [*DED* 4447]

3262. **vihk-** G Mu to trample, **vi?k-** Ma, **vīgānā** M, **vihk-** Ko id.; cf. **viss-**

3263. **vīc** Mu tomb, grave, **wich** Elwin (p. 706) a dead man, **wich bati** Elwin (p. 706) disposal place for the dead

3264. **vīt-** A to sow, **wītānā** Tr to sow broadcast, **vītānā** W Ph to sow, **vīt-** Mu Ma, **vitānā** M id. [*DED* 4428]

3265. **wītoṛī** Tr the bulbul

3266. **vī nahk** Mu whole night long

3267. **vīrrānā** L to grow, increase

3268. **viṛ-** A Ch to surpass, **vīdāhā** [*sic*] S-R to exceed, **wīrānā** Tr to pass, surpass, outstrip, **vīṛānā** W to advance, **vīrānā** Ph to surpass, beat, defeat, **viṛ-** Mu to be aggravated, be more than sufficient, to win, Ma to surpass, **widāna** (**d** = **ṛ**) Pat. to cross over

3269. **vīṛsutānā** Ch(D) to extend (as the arm), enlarge, **vīrsahtānā** W to enlarge

3270. **vīsānā** S-R to wear out, **wīsānā** Tr to be rubbed or worn out

3271. **vīsānā** Ph to hold; to name

3272. **vīsī** A Y fly, insect, **wīsi** Tr fly, **vīsī**, *pl.* **-ŋ** Ch, **vīsī** W Ph, **vīs** G M id., Mu id., bee, **vīsi**, *pl.* **-ŋ** Ma fly [*DED* 4480]

3273. **vīskānā** W Ph to drag, pull, ? **wiskāna** Pat. to catch a ball

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3274. **veġre, veġuṛe** M separate, **vegur** L id.

3275. **venjer** A tongue, **wanjēr** Tr, **vanjar** Ch, **vanjer**, *pl.* **vanjehk** W Ph, **venjer** G S Ko, **vanjer**, *pl.* **vanjehk** Mu, **venjeṛ** Ma, **vanjeṛ** M id. [*DED* 4499]

3276. **veṭaṛi** G fence

3277. **veṭṭe** S-R small drum

3278. **venḍ-** Ma S to cross, **vanḍ-** Mu id., *cs.* **vanḍih-/vanḍh-** Mu, **venḍānā** M id., **venḍanā** L id., go across

3279. **venḍe** M L, **venḍi** Ko(B) also; cf. **unḍe**

3280. **vetā, vetar** L sour

3281. **vedā** M *Kydia calycina* (Ban kapās)

3282. **vedur** Y bamboo, **waddur** Tr, **vaddur** W Ph, **veddur**, *pl.* **veddu(k)** G, **vaddur**, *pl.* **vadduhk** Mu, **veddur** Ma, **veddur**, *pl.* **vedduhku** S, **vedur** M Ko id. [*DED* 4514]

3283. **ven-** G to hear [cf. *DED* 4472]

3284. **vey-** Ko, **vaiyānā** Ph to cross

3285. **veri-** A to fear, **verisi-** A to frighten, **varas** S-R fear, **verosānā** S-R to frighten, **verus-** Y to frighten, **ver-** Y to fear, **vere** Y fear, **warhuttānā, warīstānā** Tr to frighten, **warītānā** Tr to fear, **waṛhucar** Tr a scarecrow, **vaṛeh-** Ch to frighten, **varitānā** Ch(D) to fear, **varre** Ch(D) fear, **varrahtānā** W to frighten, **varehtānā** W to chide, **varrī** W fear, **varrītānā** Ph to fear, **varrahtānā** Ph to frighten, **varrī** Ph fear, **varī-** Mu to fear, **varih-** Mu to frighten, **vaṛi-** Ma to be afraid, **veṛ'-** Ma to frighten, **veri-** M S to fear, **verh-** S to frighten, **veġundanā** L to frighten, **veri-** Ko to fear, **verh-, vehr-** Ko to frighten [*DED* 4519]

3286. **vereya** Mu(N) kind of basket; cf. **viyya**

3287. **verer** Y throat, **warēṛ** neck, **warer** W id., throat, **veṛeṛ, vereṛ, veredi** G neck, **vaṛer** Mu, **veṛeṛ** Ma id., **veḍeṛu**, *pl.* **veḍahku** S throat, **veḍāgā** L id. [*DED* 3971]

3288. **verrki**, *pl.* **-ŋ** G fuel, **vark**, *pl.* **-iŋ** Mu, **vaṉk**, *pl.* **-iŋ** Ma, **veṉki**, *pl.* **-ŋ** Ma(S) id., **verk**, *pl.* **-i** Ko stick of firewood, fuel, firewood [cf. *DED* 4467]

3289. **verkāṛ** A cat, **verkaṛ**, *pl.* **-k** Y id., **warkār** Tr mongoose, **varkār** W Ph wild cat, **verkāṛ** M cat, **verkaṛ**, *pl.* **verkahku** S, **verkaṛ** Ko id. [*DED* 4520]

3290. **verce** A Y squirrel, **warcē** Tr, **varce** Ma, **veṛse** Ko id. [*DED* 3444]

3291. **vertal** S-R guest, **wartol**, *pl.* **wartāloṛ, vartoṛ** Tr guest (*masc.*), *fem.* **wartē**, *pl.* **-hk** Tr, **wartāpān** Tr on a visit, **vartal** Ch guest, **varttāl** W, **vartāl** Ph id., **vartā** Ph hospitality [*DED* 4442]

3292. **veṛka** M pleasure [< Te. *vēḍuka*]

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3293. **veṛŋg-** Ko to hang (*intr.*), be suspended, **veṛh-, vehṛ-** Ko to hang up, suspend, **veṛc-** Ma to hang up, **veṛhtānā** M to hang up, **waṛengānā** Tr to be hung up, **varengānā** Ph id., **warrehtàlle** Driberg to hang (*tr.*), **vaṛih-** Mu to hang up, **vaṛem** Mu an article on which something is hung, stalk of fruit [*DED* 4336]

3294. **veṛiŋgi : pal v°** Ko with face upwards, **waṛēngānā : phat w°** Tr to sleep on one's back

3295. **veṛs-** S to husk rice, **vedsāna** (**d** = **ṛ**) Pat. to pound

3296. **veṛs-** Ma to cut with axe, to sharpen (pencil, etc.)

3297. **veliānā** S-R to roam, **veliyānā** Y id., **veli-** Y to turn, **walītānā** Tr to roam, wander, *cs.* **walīstānā** Tr, **vallītānā** Ch(D) to wander, **valītānā** Ph id., W to turn (*intr.*), **valī-** Mu to go round, roam, *cs.* **valih-** Mu, **valī-valuṛ** Mu traveller, **valli** hunting Mu, **vel-** Ma to wander, roam, **veli-** Ko to wander [*DED* 4324]

3298. **velum** A fence, **velum, elum** Y, **allum** Ch id., **valuhtānā** Tr to fence a field, **vallānā** Ph to be enclosed, *cs.* **vallahtānā, valsahtānā** Ph to enclose, **vallahtānā** W id., **vel²-** Ma to fence, **velmi** Ma fence, **velum** M id. [*DED* 4556]

3299. **vele** Ma(S) tomorrow

3300. **velle** S-R much, **valle, velle** Y many, **wallē** Tr much, **valle** Ph W much, many, **vellen** Mu much, **velle** S much, many [*DED* 4317]

3301. **velvele** S-R strange

3302. **vesorī** Ph, **weseṛī** W story, **wēsōṛī, wēsērī** Tr id., tale, **vesūḍi pundānā** S-R to guess a riddle; see **veh-**

3303. **veh-** S-R to tell, Y id., to speak, **vehtānā** Tr to explain, show, announce, Ch(D) to explain, **vahtānā** W Ph to preach, tell, **veh-** G to tell, Mu id., to describe, **vehkanur, vehvāl, vehka-bital** Mu a teller, **vehc-** Mu to state, reply, **veʔ-** Ma to say, **vehānā** M, **veh-** S id. [*DED* 4498]

3304. **wehkānā** Tr L-H to drum or quiver, of a muscle, to strive hard, **vihīkānā** S-R to strive

3305. **vehkum** Ch Ko cucumber, **wehkum** Tr, **ahkūm** W, **ahkum** Ph id. [*DED* 4165]

3306. **weh-korr, wih-korr** Tr a small jungle bird

3307. **vē-** Mu to be cooked (bread), **wēānā, wēīānā** Tr to be cooked, boiled, scalded, **wēīstānā** Tr to boil (*tr.*), **vaiyānā** Ph to burn, cook, **veyānā** S-R to burn, **vē-** Ma to be boiled, cooked, **vēʔ-** Ma to burn (*tr.*), **vē-** S-R to burn, **vey-** S be cooked (boiled rice) [*DED* 4540]

3308. **vē-** Mu to break wind silently

3309. **vēŋgor** Mu Bīja tree, *Pterocarpus marsupium*, **vēŋgoṛ** Ma id. (sāj tree ?), **veŋgo** M, **veŋgur māṛa** Ko id.

3310. **vēṭa** Ma Ko hunting [< Te.]

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3311. **vēḍ-** Mu to be bright, to be white (clothes), *cs.* **veḍih-** Mu to whiten, **vēḍ-** Ma to be white, **veḍtā** M white, **vēḍ-** Ko to be or become clean or bright [*DED* 4524]

3312. **wēṛā** Tr house-garden, **veṛā** W, **verā** Ph compound, fence, **veḍa** S-R backyard of a house, **vēḍa** Mu low paddy-field

3313. **wēnāṅg** (*pl.*) Tr the issue of blood which immediately precedes childbirth

3314. **vēr** S-R Y D G M this (*masc.*), this man, **vēṛ** Ma, **vēnḍ** Ko(B) id. [*DED* 351]

3315. **vēreton** Ko another [cf. *DED* 4564]

3316. **vēṛci** Ch light, **wērcī** Tr id., dawn, **veṛcī** W, **vercī** Ph light, **vehc(i)** G Mu id., **veṛci** Mu moonlight [*DED* 4524]

3317. **vēli** A Y Ch S creeper, Ch(D) id., generation [< IA.]

3318. **vēsuri** A nose-rope, **bhesri** S-R id., **vesūḍi** S-R noose, **vēsiṛi** Ma nose-ring [< IA.]

S

3319. **saġa** F-H (p. 240) phratry, **saġā** Ph relation within the prohibited degrees of marriage, **saġa** Mu relationship

3320. **saġlal, saġlāṛ** Tr wife's sister's husband

3321. **sangi** S-R husband's brother, cousin, **saŋi** S mother's brother's son, **saŋo**, *pl.* **saŋohku** S mother's brother's daughter, father's sister's son

3322. **saccah** Ph silent

3323. **sachchi** Hislop(Rutluk) flesh, **ahi** Ma(S) id.

3324. **sajor** Hislop(Gayeti) great, **hajor**, *pl.* **hajohk** Mu big, tall, **hajor anḍki** Mu middle finger

3325. **sancānā, sāncānā** Tr to 'go to sleep', get pins and needles of one's hands and feet, **sanjānā** S-R to be insensible (of one's arm), **hanc-** Mu limbs to be stiff and numb

3326. **saṭṭa** Ch shoulder, **satta** [*sic*] Tr, **saṭṭā** W Ph, **seṭṭā** S-R, **haṭṭa** G Mu S, **aṭṭa** Ma, **aṭṭa** M, **aṭa jaba** Ko id. [*DED* 1898]

3327. **sanai (miyāḍ s°)** S-R son-in-law, **sane mari** sister's son, **sane miyāḍ** sister's daughter, **saṇe** S-R younger sister's husband, **saṛe, saḍe** Y daughter's husband, **saṛe maṛi** Y sister's son, **saṛe-miyaṛ** Y sister's daughter, **sannē** Tr son-in-law, **sannē-marrī** Tr sister's son, **sanne** Ch daughter's husband, **sanni-marri** Ch(D) brother's son, **sannī marrī** W nephew, **sanne** W son-in-law, **sanne**, *pl.* **-rk** Ph id., **sanne marrī** Ph sister's son, **sanne miyār** Ph sister's daughter, **haṛe-haral** G son-in-law (mentioned with respect), **haṛe-mar** Mu sister's son, **haṛe** Mu daughter's husband, **anne, aṛne** Ma son-in-law, **haṛe** S sister's son [*DED* 1970]

3328. **sana ḍōma** Ch ancestor

3329. **sanāī**, *pl.* **-ng** Tr gram, **hanaaik** W, **hanai** Ph, **canna, sanna** Mu, **conna, celŋa, selŋa**, *pl.* **-ŋ** Ma, **haṛiya** S id. [< IA.]

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3330. **sapay** Ma all, **sappá** Ma(S), **sabe mūl** M id., **saphā, sapphā** Ph id., complete [< IA.]

3331. **sapri** S-R verandah

3332. **sapre kīyānā** W to bathe, Ph to bathe (another), **sapre mayānā** Ph to bathe (oneself)

3333. **samar** S-R green vegetable

3334. **samel**, *pl.* **-iŋ** Mu a large variety of tortoise, **hamul**, *pl.* **hamuhk/ hamusk** Mu tortoise, **hēmul** G, **ēmul** Ma, **hemul** M, **ēmul**, *pl.* **-i** Ko id. [*DED* 4322]

3335. **say-** A to die, **sāyānā** S-R id., **sānāl** S-R corpse, **saiānā** Tr to die, **sātānā** W id., **sātāl** W dead, **sāyānā** Ph to die, **hā-** Mu M S id. [*DED* 2002]

3336. **saygom pāṭa** Mu kind of Muria song

3337. **sara, saṛa** Ch house post, **sarā** W Ph pillar, **serrak** Se post, **harray** Mu pillar of house

3338. **sarānā** S-R to be torn, be finished, **sarrānā** Tr to be torn, split, **sargal** Tr torn, tattered, **sarr-** Ch to be torn, **sarrah-tānā** W to rend, tear, **sarrānā** Ph to be torn; *cs.* **sarsahtānā** Ph, **har-** G Mu to be torn, *cs.* **harih-** Mu, **aṛ- (aḫt-)** Ma, **har-, ar-** S to be torn, **arah-** S to tear (*tr.*) [*DED* 1951]

3339. **sari** A Y road, **sarrī**, *pl.* **sark** Tr Ph id., **sarī** W path, way, **sarri** Ch road, **harri** G, **harr**, *pl.* **-iŋ** Mu, **aṛ(i)** Ma, **haṛei** Ma(S), **har** M, **hari** S, **ar** Ko id. [*DED* 1953]

3340. **sari-** Ch to open (mouth), **sarītānā, soriyānā** Ph, **hari-** S id., **hārīhnā** L to open wide

3341. **sarusānā** S-R to weave, **arih-** Mu to weave basket, plait, **ar-** Ma to weave, **ar(r)ah-** S, **harāhāna** Pat. id.

3342. **sarēkā maṛā** Tr achar tree, *Buchanania latifolia*, **saṛēka** Ch, **saṛekā** W, **sarekā** Ph, **rēka** G Mu, **rēkā** Grigson (p. 323), **rekā** M id. [*DED* 2160]

3343. **sarkal**, *pl.* **-ir** Y straight, **sarkō** Moss (p. 115), **sarko** G id.

3344. **sarne** W fourth day after tomorrow, Ph sixth day

3345. **sarrum** Tr the iron point of a parēnā, or long ploughing stick, with which earth is scraped off the share, **sarrūm** Ph, **harrum** Mu crowbar

3346. **sarvaṭlāl** Tr marriage messenger, **sarvatle** Ph id., **survertālir** S-R men sent to bring the bride

3347. **sarvā** Ph (Hi.) kāṇcal

3348. **sarvānā** Ph to dry up, become dry, **saṛwānā** Tr to dry up, of a wet surface

3349. **sarwāri** Tr the large black marching ant

3350. **saṛaŋ** Mu bandage (*pl.* ?)

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3351. **saṛānā** Tr to drip, of water from wet clothes, or dribble, of saliva, **sarānā** Ph (tears) to be shed, **saḍānā** S-R to dribble, of sore eyes, **haṛ-** Mu to fall in drops, **aṛ-** Ma to drain off (water from boiled rice)

3352. **saṛāpī** Tr Ch W Ph cowdung, **saḍāpi, sārāpi** S-R, **saṛapi** Y, **saṛap, haṛap** G, **haṛap** Mu(W), **aṛapi** Ma, **haṛap** M, **haṛpi, aṛpi** S, **aṛap** Ko id. [*DED* 1986]

3353. **saṛāṛē (kīānā)** Tr to spoil a child

3354. **saliyā** Ph kind of ant, **halliya** Mu red ant, **halāiṅg** M red ant, **alainj** Elwin (p. 708), **lāy pette** Ma, **ale**, *pl.* **-ŋ** Ko id.

3355. **salka vā-** Mu to overflow (river)

3356. **sallād** S-R money-box

3357. **sav-** Ch to go bad (eggs), **sowwānā** Tr to go bad (of food), **sauvtāl** W putrid, **savitāl** Ph rotten, **savvānā, sauvānā** Ph to rot, **savsahtānā** Ph to make rotten, **sovānā** S-R to be addled, **hav-** Mu to be rotten, *cs.* **havih-** Mu, **av-** Ma to be rotten [cf. *DED* 1933]

3358. **savay** Ma yaws

3359. **savi** A flesh, **savvi** Y Ch, **sawwī** Tr id., **sāwī** W meat, **savvī** Ph id., flesh, **havi** Mu flesh, gum of tooth, meat, **aviŋ** Ma flesh, **havi** Ma(S) meat, **haviṅg** M flesh, **havi** S id., gum of tooth, **aviŋ** Ko flesh

3360. **savor** S-R Y salt, **savvor** A, **sawwor, sawwar** Tr, **savvor** Ch, **savvar, savvor** Ph, **havor** Mu, **ovor** Ma, **havar** M, **hovar** S, **ovor** Ko id. [*DED* 2201]

3361. **savgoṛ**, *pl.* **savgohk** Mu kind of small fish-net, **savguṛi** Ma net

3362. **savta** A sour, **sovītā** S-R bitter, **savitānā** S-R to edge of teeth, **sawitānā** Tr to set the teeth on edge, be sour, **savitānā** Ph id., **savital** [*sic*] W sour, **hovi-** G to become sour, **oy-** Ma to be sour, *cs.* **oypi²-** Ma [cf. Konḍa *soy-* to be sour]

3363. **sahkī** W Ph mortar, **sāhkī** Tr, **cahki** A Y, **sahki** Ch, **hahki** G Mu, **a²ki** Ma, **ahki** Ma(S) S, **ahk** Ko id. [? cf. *DED* 1976]

3364. **sākrī** Tr kind of bead-necklace

3365. **sāṅgānā** Tr to spread, of creeper, **sāhtānā** Tr to stretch out one's hands or feet, **sāŋg-** Ch to spread (of creeper), **sāhcānā, sāhtānā** Ph to make to grow, increase, spread, **sāṅgānā** S-R to spread, of a plant, **cāhānā** S-R to stretch, **āh-** Mu to spread out arms, **hāh-** Mu to spread, extend, **āŋ-** Ma to stretch, be elongated, *cs.* **ā²-** Ma, **āŋg-** Ko to be stretched out, (*tr.*) **āh-** Ko [*DED* 2007]

3366. **sāŋg-** Ma to tremble

3367. **sāngō** Tr a female mode of address

3368. **sādānā** S-R Tr W Ph to fruit, of trees, *cs.* **sāccahtānā** Ph, **sād-** Ch. to bear fruit, *cs.* **sādustānā** Ch(D) to fructify, **hād-** Mu (fruit) to appear

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3369. **sāp**, *pl.* **sāhāk** Tr thorn, **sāp, cāp** S-R id., **cāhā**, *pl.* **-k** Y id., quill (of porcupine), **hāp** G, **hāp**, *pl.* **hāhk** Mu, **āp(i)**, *pl.* **ā²kū** Ma, **hāp**, *pl.* **-ku** S id. [*DED* 2035]

3370. **sāpa** A Y Ch brinjal, **sāpā** Tr id., **hāpa** G Mu S, **āpa** Ma Ko id.

3371. **sāri** A Y bread, **sāṛī** Tr loaf of bread, W bread, **sāṛi** Ch, **sārī** Ph, **hāri** G Mu(W), **hāṛi** Mu(E), **āri** Ma id. [cf. Pe. *hāri* id.]

3372. **sārung** S-R, **sāruŋg** Y six (*non-masc.*), **sārvir** Y id. (*masc.*), **sārung** Tr six, **sārk sārk** Tr six each, **sāruŋ** Ch, **sārūng** W, **sārū** Ph six, **sārvur** G six (*masc.*), **sārum** G six (*non-masc.*), **hārvur** Mu(W), **hāruṛ** Mu(E) six (*masc.*), **hāruŋ** Mu six (*non-masc.*), **hārk hārkṭan** Mu six each, **aṛvur** Ma six (*masc.*), **āṛuŋ** Ma six (*non-masc.*), **hāruŋ** M six [*DED* 2051]

3373. **sār-māṭī** Tr a creeping tuber-like potato

3374. **sāṛ**, *pl.* **-k** Tr the middle room of a house

3375. **sāl** Tr lumbago [< IA.]

3376. **sālo** W Ph maina bird, *Gracula religiosa*

3377. **siu-siu** Tr in abundance

3378. **sikahk** Mad. flesh

3379. **sikāṭi** A darkness, **sikāṭī** Tr pitch-darkness, **sikaṭi** Ch darkness, **sīkāṭī** W, **hīkaṭ, hīkaḍ** Mu, **īkaṛ** Ma id., night, **ikaṛ** M darkness, **hīkaḍ** S night, darkness, **sīkaḍ pēn** S a Gond deity presiding over dark nights, **īkaṛ** Ko darkness [*DED* 2144]

3380. **sikosī** W basket, Ph bamboo basket

3381. **sikkar** Tr the three-headed grass

3382. **sig** M shame [< Te.]

3383. **singār** S-R toilet, **singaṛ** Tr a picture, **singṛī mingṛī (aiānā)** Tr a girl, to be nicely dressed, **siŋgar**, *pl.* **siŋgahk** Mu line, line on the palm of hand, picture, **s° koṭṭ-** Mu to write, draw picture [< IA.]

3384. **singār-waṭṭē** Tr a medicinal fruit, Hi. sāgar-goṭi

3385. **singaṛiāl** Tr creeper called in Hi. pajurial

3386. **siṭkā-siṭṭuṛ (aiānā)** Tr to waste time looking at trifles

3387. **siṭṭī** Tr W Ph bitch

3388. **siṭṭeng** S-R outer shell of a chironji fruit, **sītēng** Tr broken chironji, nutshells, **sīthe** Ph shell of chironji nut

3389. **siḍḍī** Tr mousetrap

3390. **situr āẏānā** S-R to idle

3391. **sittā** Tr tamarind, **sittā, cittā** W, **siṭṭā, chittā** Ph, **śitta** A, **citā marā** S-R, **sitta** Y Ch, **hitta** G Mu S, **itta** Ma Ko, **īta** M id. [*DED* 2086]

3392. **sittal (aiānā)** Tr to be gap-toothed, or, of an axe, notched

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3393. **sittuli** A a parasite tree

3394. **sidurkānā** Tr to become cold, of water

3395. **sindi** Y wild date-palm, **śindi** A id., **chatlā-sīndī** W date tree, **hīndi** Ma S wild date-palm, **hīndi, hindi, hind** Mu id., **īndi** M id., *Phoenix acaulis*, **indī** L date grass, **īte kaṭa** Ko wild date-palm [*DED* 459]

3396. **sinder**, *pl.* **sindehk** Tr splinter of wood, bamboo, etc. [*DED* 2056]

3397. **sipnī** Tr a bamboo-trainer used in cooking

3398. **sibi** F-H (p. 449) large grain bin of wattle

3399. **sibiṛ** Mu annoyance

3400. **sirānā** S-R to go thin, **sīrānā** Tr Ph to grow thin, **sīrtor** W weak, **sirtàl** Driberg lean (*adj.*), **sir** Hislop(Go) thin [*DED* 2065]

3401. **sirītānā** Tr Ph (teeth) to be set on edge, **iri-** Ma id.

3402. **sirum (saiānā)** Tr to have pins and needles

3403. **sirkā mara** S-R chironji [cf. *DED* 2160]

3404. **śirnā** S-R bell, **hirna** Mu cow-bell, waist bells used by the Murias for dancing [cf. *DED* 2075; also Pa. *jinna* cow-bell]

3405. **sirmuṭ** S-R round about

3406. **sirsap** Tr thin, of soup, dal, etc.

3407. **sirra** S drumstick

3408. **sĭr** Tr under, beneath, **sirī** W Ph below, **iṛ** Ma(S) beneath, below, **iṛta** Ma(S) lower, **iṛta** S lower, **hiṛ(u)** S below, **hidu (d = ṛ)** Pat. down, **ñīḍu** L below

3409. **siṛī** W parrot, **hiṛī**, *pl.* **-k** Mu(E) id.

3410. **siṛī** Ph mad

3411. **silka** A rivulet, **hilka** G, **ilka** Ma Ko id. [*DED* 2117]

3412. **silka** G leaf-cup pin

3413. **silkum** Tr the Bānda parasite on mahua trees, *Loranthus longiflorus*, **hilkuŋ kaṭyaŋ** Mu kind of creeper, **ilkom** Ma a parasite tree

3414. **sille** S-R, **sile** Y no, not, **hille** W Ph id., **hile** G, **hille**, *pl.* **hillẽ** Mu, **ille** Ma, **hile** M, **(h)ille** S id. [*DED* 2106]

3415. **silvi** Ch lip, **silwī** Tr, **silvī** W Ph, **sivli** A Y, **hilvi** G Mu(E), **hivil** Mu(W), **ilvi** Ma, **(h)ilvi, iṛvi** Ma(S), **iṛuv** Ko(B) id. [*DED* 2287]

3416. **siwlā** Tr the peg of a guitar

3417. **sihīkānā** Tr to rustle (tree tops), buzz, hum (bees)

3418. **sī-** A Ch to give, **sīānā** Tr W, **sīyānā** Ph, **hī-** G, **hī-** (*neg. base* **hẽ-**) Mu, **ī-** Ma, **hīyānā** M, **hī-** S, **sīnā, hīnā** L, **ī-** Ko id. [*DED* 2138]

3419. **sīpī** Tr the part over the liver, **sīpi** Ch upper belly

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3420. **śīpō** Tr the fan-tailed fly-catcher

3421. **sīpōwā** Tr white patches on a man's skin

3422. **sīr**, *pl.* **-k** Ch nit, **sīṛ** Tr louse, **sīr**, *pl.* **-k** Ph nit, **sīrk** W, **śīr**, *pl.* **-k** A, **hīṛ**, *pl.* **-k** Mu(E), **hīr, īr**, *pl.* **-ku** S, **īrk** (*pl.*) Mu id. [*DED* 2158]

3423. **sīr** Y Ch Ph root, **sīṛ** Tr W, **śīr** A, **hīr** D G, **hīṛ** Mu(E), **īr** Ma, **hīr, īr** S id. [*DED* 2162]

3424. **sīrk māṛ-** Ko to clear nose of mucus by sniffing in

3425. **sīla** Ma temple of head, **sīra** Ma(S) id.

3426. **sīlā** W gleanings, **sīluhtānā** Tr to glean [< IA.]

3427. **sīlū ǵīdāl** Tr a large vulture

3428. **sīle** Ko cloth [cf. *DED* 2161]

3429. **sīsarī** W Ph whistle

3430. **sīsī-gorre** Tr a small crested bird

3431. **sukkānā** S-R Tr Ph Ch(D) to wash clothes, **suk-** Y id., **huk-** G Mu, **ukk-** Ma Ko id., **ūkānā** M to beat, **hukānā** M wash, **huk(k)-** S to wash clothes, **hukkānā** L to beat [*DED* 2196]

3432. **sukum** S-R star, **sukkum**, *pl.* **-k** Y, **sukkum**, *pl.* **sukkuhk** Tr Ph, **sukum** W id., **huko** G, **hukka, hukkom** Mu, **ukkum**, *pl.* **ukku²ku** Ma, **ukka** Ma(S), **hukka** S, **ukam** Ko id. [*DED* 2175]

3433. **sukkur** S-R wooden spoon, **sukkuṛ** Tr a big wooden spoon, **sukkur, sukkuṛ** Ch ladle, **sukur** W, **sukkur** Ph spoon, **hukkuṛ**, *pl.* **hukkuhk** Mu(E) ladle, oar, **ukkuṛi** Ma spoon, **hukuṛ** M ladle

3434. **sukli** Ch a small basket

3435. **sugum** Mu calmness

3436. **sugge** Hislop(Go.-S) harvest [cf. *DED* 2176]

3437. **sunjānā** Ph to sleep, *cs.* **suncahtānā** Ph to put to sleep, **sunjīnā** W to sleep, **sunjtāl** W a sleep, **hunj-** G to sleep, Mu id., to lie down, *cs.* **hunjih-** Mu, **huskaṛ** Mu a sleep, **unj-** Ma to sleep, **hunjānā** M, **unj-** Ko id.; cf. **huskār** [*DED* 2693]

3438. **sutte** A hammer [< Te.]

3439. **sutrīn** L nostrils [cf. Naik. *sutri* id.]

3440. **supe** S-R small mouse, **sūpē** Tr small kind of mouse, **huppe**, *pl.* **-ŋ** D rat, **huppe** Mu field rat, M rat, mouse, **uppe** Ko rat [*DED* 2202]

3441. **subbā** S-R white patch on a man's skin [*DED* 2090]

3442. **summār**, *pl.* **summāhk** Ph head-pad, **cumār** S-R piece of cloth to support the pitcher, **summar** Ch carrying pad, **hummar**, *pl.* **hummahk** Mu, **umaṛ** Ma, **hummar**, *pl.* **hummahk** S, **umar** Ko id. [cf. *DED* 2204]

3443. **suyi** Ma kind of small snail

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3444. **surunḍ-** Ch to roll, **surunḍānā** Tr to go round and round, **surandḍānā** Ph id. [*DED* 2211]

3445. **surtelī** Ph the tree *Grislea tomentosa*, Hi. dhavāi

3446. **surrānā** Tr W Ph to cook bread, **surr-** Ch, **sur-** A, **hurr-** G Mu, **oṛ-** Ma id. [*DED* 2183]

3447. **surrī** Ph weevil

3448. **surve** S-R medium-sized beehive, **surwē phukī** Tr bees which make long combs inside boughs, **surve phūki** Ch kind of bee, **uṛve-talla** Ma honeycomb, **oṛve** Ma kind of bee, **oṛve neyi** Ma honey, **hurve vising** Pat. bees, **uṛve, uruve** Ko kind of bee [*DED* 2215]

3449. **suhkānā** Tr Ph to suck, **u²k-** Ma id. [cf. *DED* 2154(*b*)]

3450. **suhnal nay**, *pl.* **suhnalor nayk** Ch wild dog

3451. **sūṭā** Grigson (p. 336) iron hoops worn by women around their necks

3452. **sūṭānā : kai-sūṭānā** Tr to set one's hand to anything

3453. **sūnḍē-maṛā** Tr Bersa tree, *Homonoia riparia*, **sunde marā** S-R id.

3454. **sūnd gaṭ** Mu knot of hair at back

3455. **sūndi-ūndī (uddānā)** Tr to sit with arms folded on knees, and forehead on arms, as a sick or despairing man sits

3456. **sūpe-paorī** Tr the house-martin or small, square-tailed swift

3457. **sūr** Tr Ph dried stalks of hemp

3458. **sūr** W torch [cf. *DED* 2183]

3459. **sūrānā** Tr Ph to swarm (bees)

3460. **sūrē-maṛā** churnī tree, *Zizyphus rugosa*, **sūrē marā** S-R chiuni tree [*sic*], **ūretonde** M *Zizyphus rugosa* [*DED* 2253]

3461. **sūr kīānā** W to heap

3462. **sūṛ-** A Y to see, **huṛānā** Tr id., **sūrānā** Tr Ph to look out for, expect, **hūrānā** Ph to see, **sūrāl** Ph W blind, **hūṛānā** W to see, **hūṛ-** Ch G Mu S id., *cs.* **huṛsutānā** Ch(D) to show, *cs.* **hūṛsahtānā** W to reveal, **ūṛ-** Ma Ko to see, **huṛānā** M id. [*DED* 2257]

3463. **sūṛ**, *pl.* **-k** Mu salphi tree

3464. **sūṛa** Mu Ma armlet, bracelet, bangle, **cūṛā** W bracelet [cf. *DED* 2246]

3465. **sūl ā-** Mu to be of one opinion, to agree

3466. **sūwītānā** Tr to shrink, grow thin with cold

3467. **seṅgā** W pod, **śēṅgā** LSI (Basim, p. 502) husks

3468. **seṭeṛ** A sickle, **saṭeṛ**, *pl.* **-k**, **saṭāṛ** Tr W Ph, **heṭṭaṛ** D, **heṭṭaṛi** G, **haṭaṛ**, *pl.* **haṭahk** Mu, **eṭaṛ** Ma, **heṭeṛ, eṭeṛ**, *pl.* **eṭehku** S, **heṭāṛ, etāṛ** M id. [*DED* 2268]

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3469. **senk** S-R corn, **śen** A head of paddy, **san,** *pl.* **-k** Tr head of jowar, **han,** *pl.* **-k** Mu head of paddy, **enn(i)** Ma head of grain, **hennu** Pat. ear of wheat or jowari, **en** Ko ear of corn [*DED* 2300]

3470. **sendra** G cloth

3471. **seyānā** S-R to sweep, **say-** Y, **saiyānā, saittānā** Tr, **saiyānā** W Ph id., **hey-** G, **hay-** Mu id., *cs.* **hayh-** Mu, **ey-** Ma to sweep, **hayānā** M id., to clean, **ey-, heyy-** S to sweep, **ēy-** Ko id. [*DED* 2139]

3472. **seranḍū** Tr wife's brother, *fem.* **seranḍal** Tr, **seranḍū** Ph husband's younger brother, wife's younger brother, **saranḍār, seranḍār** Ph wife's younger sister, **sīrandū** W husband's brother, **serrandu** W wife's brother, **ṣarndaṛ** Ch wife's younger sister, mother's brother's daughter, **sernḍu** Ch wife's younger brother, mother's brother's son, **sernāḍ** S-R wife's sister, **seranṭu** S-R brother-in-law, **sernḍaṛ,** *pl.* **-ḳ** Y husband's younger sister, **sernḍu,** *pl.* **-rk** Y husband's younger brother, husband's younger sister's husband, **harnḍaṛ,** *pl.* **harnḍahk** Mu wife's younger sister, **harnḍu,** *pl.* **-r** Mu younger sister's husband, wife's younger brother, wife's younger sister's husband, husband's younger brother, **ĕṛonḍ,** *pl.* **-ir** Ma wife's younger brother, **henḍrar** S younger brother's wife, **ervonḍ, erupik** Ko wife's younger brother [cf. Kui *sejenju* husband's younger brother]

3473. **serta,** *pl.* **-ŋ** Mu kind of male dance

3474. **serpum** A shoe, sandal, **sarpum** Tr shoe, **sarpum,** *pl.* **sarpuhk** Ch(D), **sarpo** W, **sarpu,** *pl.* **-hk** Ph, **herpunj** D id., **harpunj, harpuhk** Mu slipper, **erpunj,** *pl.* **erpusk** Ma shoe, **harpunj** M id., **herpuhku** (*pl.*) S slippers, **erpum** Ko shoe, sandal, **helpu** LSI (Chanda-Gaṭṭu, p. 544) shoe [*DED* 1633]

3475. **sermiyā** Ph a man with whom marriage can be contracted

3476. **sever** Y gum, **śever** A, **saver** S-R id., **sowwēr** Tr gum of tree, **haver** Mu bird-lime, **eveṛ** Ma gum of tree, **hever** M gum, **ever** Ko gum of tree, **hevor** L gum [cf. *DED* 2053]

3477. **sētānā** Tr to lurk, escape notice

3478. **sēti** A Y Ch winnowing fan, **sētī** Tr W Ph id., **hēti** G, **hēti, hēt** Mu, **ēti** Ma, **hēti, ēti** S, **ēt** Ko id. [*DED* 1679]

3479. **sēnāl** Tr old man, senior, *fem.* **sēnō; senāl** (*m.*), **seno** (*f.*) Ch(D) old person, **senāl** W aged (*masc.*), **seno** W id. (*f., n.*), **senāl,** *pl.* **-or** Ph an old man, *fem.* **seno,** *pl.* **-hk** Ph, **seṛal** Y old, **sēṛo** G old woman, **hēnor** Mu old, senior, **sēno** Mu old woman, **sēṛo,** *pl.* **sēṛosku** Ma old woman

3480. **sēpaṛ, cēpaṛ** G weed

3481. **sēr** Tr Ch Ph S-R plough, **hēr,** *pl.* **-k** Mu(W), **hēṛ** Mu(E) one pair of bullocks, **ēr** Ma plough and team [*DED* 2313]

3482. **sēr** A *Ougeinia dalbergioides,* S-R wild castor, **sēṛ** Tr tinsa tree, **sēr** Ch tivsā tree, **hēr** Mu id.

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3483. **sērānā** S-R to occupy a house, **sēṛānā** Tr to invade a country, to enter or occupy a house, **sīrtānā** Ph to move ceremonially into a new house [*DED* 2312]

3484. **sēri** A dhaman snake, **sargōḍā** Tr, **sargoḍal** Ch dhaman, rat-snake, **hergoḍal** Mu dhaman snake, **er(e)goḍali** Ma kind of snake; cf. **goḍal** [*DED* 2314]

3485. **sērīyāṛ, sērīyāl** Tr elder brother's wife, **sereyaṛ**, *pl.*-**k** Y husband's brother's wife

3486. **sēlaṛ**, *pl.* **sēlak** Y sister, **sēlaṛ saṛe** Y younger sister's husband, **sēlār** Tr W Ph sister, **sēlaṛ**, *pl.* **sēlahk** Ch id., **hēlaṛ**, *pl.* **hēlahk** Mu younger sister, **hilaṛ** G, **ēlaṛ**, *pl.* **ēlask** Ma, **hēlaṛ** M, **ēlaṛ** Ko id. [*DED* 2288]

3487. **sēvyā-bhājī** Tr kind of green salad

3488. **sēhtānā** Tr to joke, **sehtānā** Ph id., W to dance

3489. **saiyuṇg** Tr five, **saik saik** Tr five each, **saiyuṇg** W Ph five, **saik** Ph id., **seyyur (jhan)** Mand. five (persons), **sayyuṇ** Ch five, **sīyuṇg** S-R five, **sīyuṇ** Y five (*non-masc.*), **sīvir** Y five (*masc.*), **seyum, sivuṇ** G five (*non-masc.*), **seyur** G five (*masc.*), **hayuṇ, hayṇ** Mu five (*non-masc.*), **hayvur** Mu(W), **hayuṛ** Mu(E) five (*masc.*), **hayk-haykṭan** Mu five each, **ayṇ** Ma five (*non-masc.*), **ayvur** Ma, **eyvur** Ma(S) five (*masc.*), **ayuṇ** M five [*DED* 2318]

3490. **saivār** Ph the third person, **saiwār** Tr a third man who joins two others

3491. **saivārī** Ph W woman who forces a man to take her to wife

3492. **soṇgiya mai** Y male peacock

3493. **soḍi-** A Y to run, flee, **sōḍītānā, jōḍītānā** Tr to run away, **joḍi-** Ch to flee, **soḍitānā** Ch(D) id., **soṛitānā** W to run away, **jaṛītānā** W Ph to flee [cf. Kuvi *hoṇ-* (*hoṭṭ-*) to run, flee, Pe. *hon-* id.]

3494. **sonḍe** Ko lip

3495. **sodel** A fireplace, **sodel**, *pl.* **sodek** Y id., **saīdāl** Tr, **saydal**, *pl.* **saydahk** Ch, **sadolī** W, **sadolī, sudolī**, *pl.* **-ṇg** Ph, **hoydeli** G, **hoydel**, *pl.* **-iṇ** Mu, **aydili**, *pl.* **aydisku** Ma, **oyduli** Ma(S), **odiyāl** M, **hodel** S, **ojal** Ko id.

3496. **sond-** A to go, **son-** Y, **handānā** Tr W to go, *cs.* **hanstānā** Tr to cause to be lost or wasted, **han- (hat-)** Mu to go, **an-, han-** Ma, **hon- (hott-)** S id. [*DED* 2286]

3497. **soy** Ch porcupine, **sōī**, *pl.* **-k** Tr id., **soiyal korr** Tr a fowl with feathers which stand on ends, **suy**, *pl.* **-k** A porcupine, **suy velaṛ** Y id., **hoy**, *pl.* **-k** D Mu, **oyyi** Ma, **huy padi** S, **oy**, *pl.* **-k** Ko id. [cf. Konḍa *soy*, Pe. *hoy*, Kui *soju*, id., Tu. *ōyikkane* quill of porcupine; further Ta. *ey-*, etc., *DED* 2283]

3498. **soṛi-** Ch to enter, **sōṛītānā** Tr, **soṛitānā** W, **soritānā** Ph, **hoṛī-** Mu id., *cs.* **hoṛih-** Mu, **ōṛ-** Ma to enter (into house), *cs.* **ōṛc-** Ma, **oṛiyānā** M to enter, **hoṛī-** S to enter [*DED* 2349]

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3499. **soh-** Ch to itch, **sōhtānā** Tr id., **sohale-jāṭā** Tr the kōnch or cow-itch, *Macuna pruriens*, **ɔoh-** A Y to itch, **hoh-** G Mu, **o²-** Ma, **oh-** Ko id. [*DED* 2343]

3500. **sōēṛal-maṛā** Tr any tree which casts its leaves and becomes bare

3501. **sōkar (narmānā)** Tr, Ph to sleep on one side, **sokerā narmānā** S-R to sleep on one's side

3502. **sōkānā** Tr W Ph to apply ointment, hot water, etc., to one's skin, to rub, apply (oil, etc.), **mat sokānā** S-R to apply medicine, to anoint, **hōk-** G Mu S to rub on (oil, etc.), apply, **ōk-** Ko to rub [*DED* 2346]

3503. **sōklal** S washerman

3504. **sōŋ** A Y anger, **sōng** Tr, **songā** W Ph, **hōŋ** Mu, **ōŋg** Ma, **hōng** M id. [cf. Kui *sōḍanga* id.]

3505. **sōŋga** Mu leaf-pipe

3506. **sōnḍē (kīānā)** Tr to knead very thoroughly

3507. **sōnōṛī** Tr the blister eczema on hands

3508. **sōban** Tr buxom, of girls

3509. **sōbnī** Tr the fifth-day ceremony after the birth of a son

3510. **sōra** Ch pot, **sōrā** W pitcher, Ph red pitcher, **sōṛā** Tr a large earthen vessel for holding water, not food [*DED* 2355]

3511. **sōṛānā** Tr to be sharp, of instruments, *cs.* **sōṛstānā** Tr, **sōr-** Ch to be sharp, **sorusānā** S-R to sharpen, **ōṛ-** Ma to be sharp (knife), **horātā** L sharp

3512. **sōṛhuttānā** Tr to plait or weave (bamboo screens, etc.)

3513. **sōwal** Tr handsome, of women, **sovāl** Ph bride

H

3514. **hakum** Elwin (p. 526) hunting horn, **akum** Ko horn for blowing

3515. **hakke** S-R Y there, that side, **hakkē** Tr there, **hakke** W Ph thither, **hake** G that side, **hake, hakken** Mu id., **hakkeḍa** Mu from that side

3516. **haṭṭo** M riddle

3517. **hana** Mu a god worshipped by individual villagers in their houses

3518. **handāl** Ph from there, thence, **hannal** L-H id.

3519. **hanneṭ neṭi** A day before yesterday, **hanne neṭi** S-R id., **hanneṭi** Tr, **hanneṭi** Ph id., **annēṭ** Mu that day, **hanne** Pat. day before yesterday

3520. no entry

3521. **happa** Mu scales of pangolin, **eppa** Ma id.

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3522. **habri** Y there, **habar** G Mu id., on that side, **habber** S that side of river, **haber** Pat. yonder

3523. **hayēnḍ** Mu year before last, **haiyēṛ** Ph, **hayote (t = ṭ)** Pat. id. [*DED* 4230]

3524. **haral**, *pl.* **-or** (*masc.*) Mu a term affixed to names of relationship when referred to third person, to denote respect, *fem.* **hari**, *pl.* **-hk** Mu, **haral** G id.; cf. **avahari** [cf. Nk. *jaran* in *tāk-jaran*, *DED* 2572]

3525. **harŋ** Mu sal tree, **aṛŋgi** Ma id., **haraŋg** M *Shorea robusta* (sargi), **arŋg māṛa** Ko id., sal tree

3526. **harc-** G to throw away, **aṛc-** Ma id.

3527. **harj-** Mu to fix, fit in (*tr.*)

3528. **harne** W second day after tomorrow, Ph fifth day from today

3529. **harva** Mu udder

3530. **hal, haillē, hallē** Tr not, **hal** no, not, **halle** Ch(D) no [*DED* 198]

3531. **hal-** Mu to beat, **halhi-halha ā-** Mu to exchange blows, **halāsnā** L to beat

3532. **hal mīn, al mīn** Ma sp. fish

3533. **halp-** Mu to crawl

3534. **havārī** Ph that side, in that direction, **hawāṛī** Tr that side

3535. **haṿenḍ, avenḍ** Mu(W) bow-string, **hawend** Elwin (p. 710) id., **avenḍi** Ma middle section of bow-string made of bamboo

3536. **hākiṛ** M narrow

3537. **hāja** Mu bamboo ladder

3538. **hāṭum** S-R W Ph bazar, fair, Mu weekly market, **āṭum** Ma id., **hāṭum**, *pl.* **hāṭuhk** S, **āṭ** M id. [< IA.]

3539. **hāṭel** Mu house rat, **āṭ-eli** Ma id.

3540. **hānal** Mu(N) spider

3541. **hār-** G to trample, Mu to kick

3542. **hālna** Mu completely, **hālnahk** Mu till it is complete [cf. *DED*, 2037(*a*)]

3543. **hikum** Elwin (p. 716) *Acacia concinna*

3544. **hikke** Y this side, **hikke hakke** S-R here and there, **hikkē** Tr here, **hikke** Ch(D) W Ph hither, **hike** G this side, **hikke** Mu id., here, **heke** Pat. hither

3545. **hittum** Mu kind of tree (Ha. ḍaul)

3546. **hidihk-** Mu to sprinkle, **idk-, irk-** Ma id., **hidkanā** M to spray [cf. *DED* 2082]

3547. **hide**, *pl.* **-hu** G devil

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3548. **hindak** S-R from, through, on behalf, **hindal** (*postpos.*) Y by, **hinnal** L-H for the sake of, **hink** L-H from this side, on behalf of, **hinnal hunnal** L-H from all quarters

3549. **hibar** Mu here, **hibber** S Pat. on this side

3550. **hiraṛ** Tr the gums

3551. **hirk** Mu charcoal, **irk**, *pl.* **-iŋ** Ma, **hirki, irki** M, **hirki** S, **irk** Ko id. [cf. *DED* 2102]

3552. **hirkānā** Ph to dash down, let fall violently

3553. **hirk-** G to be trapped, Mu to get stuck, *cs.* **hirh-/hirih-** Mu to trap animals, **aṛk-** Ma to get stuck, **irk-** Ko id., **hilkānā** Tr to be caught up, entangled or stuck in anything, **hilgānā** S-R to entangle

3554. **hirka** Mu rope used in carrying yoke, **hirkanj**, *pl.* **hirkahk** Mu, **irkanj**, *pl.* **irkask** Ma id., **hikka** S id.

3555. **hiṛka** Mu cucumber, **iṛka** Ma M, **hīrrkā** L id. [cf. Konḍa *ṛīka* id.]

3556. **hiṛpeŋ** Mu bark of tree, **hiṛpe** M fuel, **hīrpe** L firewood

3557. **hiṛs-** Mu to comb

3558. **hivārī** Ph in this direction, **hiwaṛī** Tr this side

3559. **hivra**, *pl.* **-ŋ** Mu the part of yoke placed on the neck of bullock

3560. **hīk-** G Mu to tear (*tr.*), **īk-** Ma, **hikānā** M id., **hīkaval** L carpenter, **hīkanā** L to tear, rend [*DED* 2056]

3561. **hīcaṛ** Mu comb, **īcaṛ** Ma M, **īsaṛ** Ko id.

3562. **hīna**, *pl.* **-ŋ** Mu leaf-cup pin, **īna** Ma id.; cf. Ko **īṭam** id.

3563. **hīnd-** Mu to blow nose, **īnd-** Ma Ko id. [cf. *DED* 2153]

3564. **hīpi** S spoon

3565. **hīṛi** Mu wheel of cart

3566. **huccuk** Mu small number, few

3567. **hunḍrāl** M hyena [cf. Ha. *huṇḍār* id.]

3568. **hutt-** Mu to put on, wear, *cs.* **huttih-** Mu, **utt-** Ma(S) to put on clothes [cf. Kuvi *hucc-* id.]

3569. **hunk** L-H from that side

3570. **hundāl** W thence, Ph id., **hundai, hundlāi** Ph from that very place, **hundur** LSI (Chhindwara, p. 496) there

3571. **hupsāna** Pat. to show [cf. Te. *cūpu, cūpincu*]

3572. **hura māṭya** Mu(W) whirlwind, **uṛa-vaṛi** Ma, **urgāl** Ko id. [cf. *DED* 2209]

3573. **hurrā, horrā** Ph green gram

3574. **hulum** Mu point of arrow, Elwin (p. 710) tang fitting head to shaft

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3575. **huluṛ** G, **huluṛ**, *pl.* **-iŋ** Mu flute, **solor**, **halur** Elwin (p. 526), **uluṛi** Ma id.

3576. **hulki** Mu kind of song

3577. **huspōpō** Tr a stupid dull woman

3578. **huskār** Elwin (p. 704) sleep, **uskaṛ** Mu Ko, **uskaṛ**, **uskaṇḍ** Ma id.; cf. **sunjānā** [cf. *DED* 2693]

3579. **hūrākāl** W ankle

3580. **heṭ** Ph time, **uṇḍī heṭ** Ph one time

3581. **hedī** L bamboo

3582. **hepeġaṭ** Mu wart, **epoġaṭ**, *pl.* **-iŋ** Ma mole on skin

3583. **hera**, *pl.* **-ŋ** Mu double handful, **era meṇḍu** Ma id. [cf. *DED* 2315]

3584. **here** A S-R goat, **here**, **heri** Y female goat, **herre** G goat, **(h)ere** Ma id.

3585. **here** G L near, Mu(W) side, **heṛe** Mu(E) near, **ere** Ma id.

3586. **herk** Mu a bundle of wood

3587. **helva** A flood, ? **helāvā** S-R swing [*DED* 708]

3588. **hēc-** G Mu to winnow, **hēh-** Mu(N), **ē²c-**, **ēc-** Ma, **ēc-** S Ko id. [cf. *DED* 1679]

3589. **hēṇḍ** Tr the year before last

3590. **hēpur** S broom, **ēpoṛ** Ma, **hepur** M id., **hepā** M *Thysanoloena agrostis* (Phulbahāri), **ēpur** Ko broom [cf. *DED* 2139]

3591. **hoje**, *pl.* **-hk** Mu tattooer

3592. **hode** Elwin (p. 713) a warlock, a practitioner of black magic, **hode**, *pl.* (*m.*) **-r**, *pl.* (*f.*) **hodē** S magician

3593. **honne** Mu day before yesterday

3594. **horri**, *pl.* **-ŋ** D black ant, **hurri**, *pl.* **-ŋ** G ant, red ant, **harri** Mu black ant, **hurri** Mu ant, **hūri**, **oraṅg** M black ant, **oṛŋgu** Ko kind of poisonous ant

3595. **horrī** Tr bean-sticks

3596. **hola** Mu big

3597. **hos-** Mu to peep

3598. **hōc-** G Mu to be intoxicated, *cs.* **hōcih-** Mu, **ōs-** Ko id. [cf. Kui *sōsa*, etc., *DED* 2333]

3599. **hōnāṛi** Tr perhaps

3600. **hōnen** Mu two days before yesterday

3601. **hōl-** G Mu to shake (*intr.*), *cs.* **hōlh-** Mu, **ōl-** Ko to shake (*intr.*)

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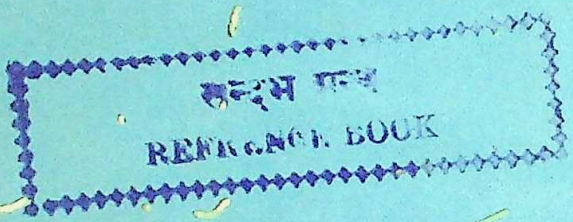

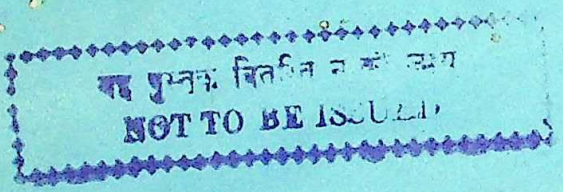

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